



World Council of Churches

Minutes of the Fifty-Ninth Meeting

Central Committee of the World Council of Churches

13-20 February 2011

Geneva, Switzerland

220.016

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**Minutes of the
Meeting of the Central Committee
of the World Council of Churches
16-22 February 2011
Geneva, Switzerland**

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1 MORNING PRAYER AND BIBLE STUDY

1.1 Interconfessional common prayer

On Wednesday, 16 February, the central committee's opening prayer included meditations on peace from Archbishop Prof. Dr Anastasios of Tirana and Durres and Rev. Dr Ofelia Ortega.

On Thursday, 17 February, the text from Luke 19:41-42 and the quilt entitled "Stitching Peace" evoked reflection on the words and silences that make for peace.

On Friday 18 February, the text from Amos 5:11-12, 14 and the quilt from Africa were used to call members to reflect on ways in which contemporary use of resources serves to "trample on the poor."

On Saturday, 19 February, phrases from Psalm 22 were used to evoke the suffering of women and the solidarity of scripture with those who are scorned, violated and forsaken.

On Sunday, 20 February, central committee members attended worship in the churches of Geneva and at the Lausanne Cathedral.

On Monday, 21 February, the urgency of Jesus' ministry in Mark 5 was read to call on Christians today to respond immediately to the needs of those who suffer, calling "Lord, make haste to help them."

On Tuesday, 22 February, the joy of the Lord was proclaimed in singing "freedom is coming, oh yes I know!" The central committee held in prayer a steward who was taken to hospital, the situation unfolding in Libya and the earthquake in Aotearoa-New Zealand.

Closing prayer was held in the afternoon of Tuesday, 22 February. Participants spoke the word "peace" in their native languages and reflected on Matthew 5:21-24, asking whether there had been words spoken or unspoken during the central committee meetings that might have wounded or offended. The prayer concluded with the passing of the "holy kiss" as commended by St Paul.

1.2 Bible study

The central committee was led in daily Bible study by Dr Sarojini Nadar, professor in the School of Religion and Theology at the University of KwaZulu-Natal, South Africa.

On Thursday, 17 February, Dr Nadar invited members to explore the creation accounts in Genesis 1:26-27 and 2:7, 18-23, looking at the implications of the two creation stories for the just community of women and men.

On Saturday, 19 February, Dr Nadar explored the story of Dinah in Genesis 34:1-31 as an example of a community built on violation and deceit. She contrasted just communities of women and men built upon the Trinitarian model of mutual relation, radical equality and community in diversity.

On Monday, 21 February, Dr Nadar reflected on the stories in Mark 5 about the hemorrhagic woman and Jairus' daughter, especially in light of the purification laws in Leviticus 15 and Numbers 19, and asked participants in the meeting to consider the actions of Jesus in reference to what they might consider "defiling" today.

On Tuesday, 22 February, Dr Nadar invited discussion on Esther 2 as a story of institutionalized rape, revealing some of the myths commonly held about rape. She urged the listeners to consider a “body theology” in the light of the story and in helping overcome “the naturalization of rape”. Given that the body is not a “necessary evil” but a gift from God, she asked “how can the physical body of Christ become an instrument of empowerment for women?”

1.3 In Memoriam

The participants were informed that **Ms Bridget Naulapwa**, central committee member from the United Church of Zambia, had passed away since the last meeting of the committee.

Rev. Coenraad Boerma, a pastor, journalist and broadcaster, died on 16 August 2010 at Zutphen in the Netherlands. A Reformed pastor, he was the WCC secretary for development education from 1982 and the director of communication from 1984 to 1988. He was the author of *The Rich, the Poor and the Bible* (1979) and *The Poor Side of Europe: the Church and the (New) Poor of Western Europe* (1989). From 1994 he chaired his nation’s Commission on Information and Awareness Building for Development Cooperation.

Pasteur Robert Jacques Bois, former general secretary of CIMADE, died at the age of 83 on 24 December 2009 in Saussan, France. “Roby” Bois, a pastor in the Reformed Church of France, lived and worked in Algeria from 1948 until returning to his native France in 1959. Outreach and service to refugees and immigrants was part of his ministry and in 1973 he was chosen to lead CIMADE, the French inter-movement committee for relief and development. He continued in that role until 1984 when he returned to Algeria as a societal aide and counsellor to the French embassy.

Rev. Dr A. David Bos, minister in the Presbyterian Church (USA), died at the age of 75 on 12 February 2011 in Louisville, Kentucky. He participated in a number of WCC events including the Re-Imagining Conference in 1993. He was a pioneer in the field of ecumenical and interfaith community ministries and was author of the books *A Practical Guide to Community Ministry* (1993) and *Bound Together: a Theology for Ecumenical Community Ministry* (2010).

Dr Delwin Brown, lay theologian and dean emeritus of the Pacific School of Religion, died at the age of 73 on 12 September 2009 in San Rafael, California. A former professor and administrator at Arizona State University and the Iliff School of Theology in Denver, he specialized in the intersection of religion and culture. He was known for such books as *Boundaries of Our Habitations: Tradition and Theological Construction* and *What Does a Progressive Christian Believe?* He was an officer of the American Academy of Religion.

Rev. Kyoji Buma, director of interchurch affairs for the former United Presbyterian Church, died at the age of 85 in July 2010 in the USA. After serving as his church’s executive secretary for youth ministries in the late 1950s, he became its Asia secretary based in Tokyo. From 1964 to his retirement in 1989 he worked mostly from New York, staying in Geneva during the period when the Ecumenical Centre was being completed and inaugurated. His was a familiar face at ecumenical assemblies and consultations worldwide.

Archbishop Jabez Leslie Bryce, at his death the longest-serving bishop in the Anglican Communion, died at the age of 75 on 11 February 2010 in Suva, Fiji. Born in Tonga and raised in Samoa, he led the diocese of Polynesia for almost 35 years. He served in several offices of the Pacific Conference of Churches and was the WCC president from the Pacific region from 1998 to 2006. He was known for his advocacy for ending nuclear testing in the Pacific and for his support of interreligious dialogue and cooperation.

Rev. Maxwell Craig, first general secretary of Action of Churches Together in Scotland, died at the age of 77 on 26 September 2009 in Stirling, Scotland. He served as a parish pastor in the Church of Scotland from 1966 to 1991 when he was called to lead ACTS, the new ecumenical instrument in Scotland, where he remained until his formal retirement in 1999. From 1986 to his death he held the post of Chaplain to the Queen in Scotland, and he also provided his pastoral services for a time to the St Andrews Scots Kirk in Jerusalem.

Mgr Bernard Genoud, Roman Catholic bishop of the diocese of Lausanne, Geneva and Fribourg, died at the age of 68 on 21 September 2010 in Fribourg, Switzerland. Ordained a priest in 1968, the bishop publicly demonstrated his commitment to the one ecumenical movement and maintained close ties with church leaders who found their way to conferences in Switzerland. Following the death of Lukas Vischer, a former director of Faith and Order, Mgr Genoud paid a moving tribute to him on regional television.

Prof. Dr Hermann Goltz, a former study secretary for the Conference of European Churches, died at the age of 64 on 9 December 2010 in Halle, Germany. A committed ecumenist, he worked especially closely with the Moscow Patriarchate, the Armenian Apostolic Church and the World Council of Churches. At the time of his death he held the chair in the theology and culture of the Eastern Orthodox churches at the Martin Luther University in Halle-Wittenberg.

Fr Dr Anton Houtepen, a long-time participant in the work of Faith and Order, died at the age of 70 on 11 December 2010 in Utrecht, the Netherlands. Director of the Inter-university Institute of Missiology and Ecumenics, he was active in the process leading to *Baptism, Eucharist and Ministry*, and gathered responses to that document from churches and theologians. In a tribute following his death, the WCC general secretary wrote: “He is remembered as one of the most active Roman Catholic participants in the work of Faith and Order through those many years.”

Ms Margaret Flory, a lay educator and ecumenical mission worker, died at the age of 95 on 1 October 2009 in Asheville, North Carolina. During 36 years on the staff of the United Presbyterian Church, she created or co-created such programmes as Junior Year Abroad, Frontier Interns, Frontiers in Mission, Overseas Scholarships to bring teachers and students to study in the USA and Bi-National Servants. She was active in many ecumenical bodies, including the Student Volunteer Movement, the World Alliance of Reformed Churches, her country’s national council of churches and the WCC. In 1993 the John Knox International Reformed Centre in Geneva dedicated its main conference hall in honour of Margaret Flory; a plaque on the building reads: “Ecumenism was her passion, the young her calling, her journeys were her home, and the world her mission field.”

Rev. Fred Kaan, author and translator of hymn texts, died at the age of 80 on 4 October 2009 in Cumbria, England. Born in the Netherlands, he moved to Britain after World War II and was ordained to the Congregational ministry. He worked in Geneva from 1968 to 1978, first for the International Congregational Council which then united with the World Alliance of Reformed Churches. For the remainder of his career, he was a parish pastor and synod moderator in the United Reformed Church. While in Geneva he wrote a number of hymns in partnership with composer Doreen Potter. Among his best-known texts are “Help Us Accept Each Other”, “Let Us Talents and Tongues Employ” and “For the Healing of the Nations”.

Rev. Wesley Kenworthy, a retired Methodist pastor, died at the age of 85 on 1 September 2009 in Folkestone, England. Prior to studying for ordination to the ministry, he served the WCC as assistant general secretary for finance and administration. He exhibited a life-long commitment to, and enthusiasm for, the Ecumenical Institute at Bossey.

Rev. Dr Fitzroy Allan Kirton, former general secretary of the Caribbean Conference of Churches, died at the age of 69 on 30 January 2010 in Brooklyn, New York. He was ordained in the Methodist Church of the Caribbean and Americas, and at one time he served as superintendent of the Haiti District. He preached and lectured widely, sharing the gospel on many continents and islands. He served as a member of the WCC central committee, and at the time of his death he was pastor of St Mark’s United Methodist Church in Brooklyn.

Rev. Dr Paul Löffler, missiologist and ecumenical pioneer, died at the age of 79 on 26 September 2010 in Lauenburg, Germany. He was executive secretary for research in the International Missionary Council at the time of that body’s merger with the World Council of Churches at the New Delhi assembly in 1968, and he participated in the WCC’s work on the mission of the laity and secularization as well as urban and industrial mission. Dr Löffler also served on the faculties of the University of Hamburg and the Near East School of Theology.

Pasteur Yo (Joachim) Ludwig, former general secretary of the Ecumenical Youth Council in Europe, died at the age of 70 on 28 March 2010 in Grenoble, France. Born into a French-German family, he became a pastor of the Reformed Church of France and was a widely recognized church diplomat who encouraged reconciliation among the peoples and nations of Europe. As international affairs officer of his church, he showed enthusiastic support for such agencies as CIMADE and Oikocredit.

Rev. Steven Mackie, an early exponent of liberation theology and professor of practical theology at St Andrews University, died at the age of 82 on 14 October 2010 in Scotland. Son of Robert Mackie, a leader of the World Student Christian Federation and an influential figure in the founding of the World Council of Churches, Steven Mackie was a strong supporter of the ecumenical movement throughout his life. After serving as a college chaplain in India and study secretary of the British Student Christian Movement, he joined the staff of the WCC from 1964 to 1974 when he was called to the theological faculty at St Andrews. He was deeply involved in the development and life of SODEPAX and dedicated himself to peace through dialogue between Catholics and Protestants in Northern Ireland.

Fr Edward Malone, MM, long-time assistant secretary general of the Federation of Asian Bishops' Conferences (FABC), died at the age of 83 on 4 November 2009 in Maryknoll, New York. He served on the American Catholic Bishops' Commission for Dialogue with the Orthodox Church, participated in WCC consultations on theological education, as well as becoming the first Roman Catholic on the board of the American Association of Theological Schools. After teaching theology in Hong Kong for several years, he was elected to his office in the FABC in 1971 and continued there until his retirement in 2004.

Rev. Dr Lewis S. Mudge, ethicist and dean of theological studies in US graduate schools, died at the age of 79 on 11 September 2009 in Berkeley, California. As a young man he served as theology secretary for the World Alliance of Reformed Churches and later taught on faculties including McCormick Theological Seminary in Chicago, San Francisco Theological Seminary and the Graduate Theological Union in Berkeley. He served on a variety of ecumenical commissions and task forces on behalf of the Presbyterian Church (USA). His many books included *One Church: Catholic and Reformed* (1963), *The Church as Moral Community* (1998) and *The Gift of Responsibility* (2008).

Rev. Dr Zdzislaw Pawlik, secretary of the Polish Ecumenical Council, died at the age of 81 on 12 November 2010 in Poland. A minister of the Baptist communion, he served as an interpreter for the Rev. Dr Billy Graham during the US evangelist's ground-breaking tour of Poland in the pivotal year of 1978. He was a bridge-builder between "ecumenical" and "evangelical" groups as well as between East and West.

Fr Prof. Dumitru Popescu, a former study secretary for the Conference of European Churches, died at the age of 80 on 10 March 2010 in Bucharest, Romania. He served on the faculties of theological institutes in Bucharest and Bari, Italy, and specialized academically in the ecumenical dynamics and consequences of the Second Vatican Council. He published eleven books and more than 120 articles in the fields of doctrinal theology and ecumenics.

Prof. Constantine Scouteris, professor of dogmatic theology at Athens University, died at the age of 70 on 2 November 2009 in Athens. A member of the Special Commission on Orthodox Participation in the World Council of Churches, Dr Scouteris was dedicated to the principle of communion as the pattern for world unity. He was instrumental in the development of the curriculum of the Ecumenical Institute at Bossey, served on the faculty of the Orthodox Institute at Chambéry and taught on the theological faculty of the University of Balamand at Tripoli, Lebanon. He was an active participant in bilateral dialogue, particularly between the Orthodox and Anglicans, and worked to improve relations between East and West both through the WCC and the Conference of European Churches.

Ms Frances Smith, religious journalist and editor, died at the age of 87 on 30 December 2009 in Claremont, California. After apprenticeship as a reporter for a St Louis daily newspaper, she became assistant editor of *Justice*, the newspaper of the International Garment Workers Union based in New York City. She then worked with editors Reinhold Niebuhr and John Bennett on their journal *Christianity and Crisis*. After staffing the denominational magazines of the United Presbyterian Church and the United Church of

Christ, she became editor of the WCC Ecumenical Press Service in Geneva from 1966 to 1976. She completed her career as a reporter for the United Methodist News Service and in 2008 was inducted into that church's Communicators Hall of Fame.

Rev. Nico Smith, a white pastor who left the Dutch Reformed Church of South Africa because of its refusal to oppose apartheid, died at the age of 81 on 19 June 2010 in Pretoria. A one-time missionary to the far north of the country and a professor on the theological faculty at the University of Stellenbosch, he and his wife moved into the black township of Mamelodi in the 1980s. They helped to organize a "trading places" experiment in which 170 whites lived in the township for four days "sharing cornmeal dinners, outside toilets and middle-of-the-night visits from the police."

Dr David Stevens, leader of the Corrymeela Community and former general secretary of the Irish Council of Churches, died at the age of 62 on 17 October 2010 in Edinburgh, Scotland. A Presbyterian elder, his university degree was in the sciences, but he worked as a volunteer at Corrymeela from his student days. Deeply committed to reconciliation in Northern Ireland, he served on the Standing Advisory Committee on Human Rights in 1988-1992 and on the Northern Ireland Community Relations Council in 1990-1996 and 2002-2008. He led the ICC from 1992 to 2003 when he devoted himself fully to the Corrymeela Community.

Rev. David W.A. Taylor, a former general secretary of the Consultation on Church Union (COCU) in the USA, died at the age 83 on 23 May 2010 in Cary, North Carolina. Ordained a minister in the former Presbyterian Church in the US (now PCUSA), he served that church as a pastor, mission executive and from 1973 to 1982 as director of ecumenical coordination. He went from that office to leadership positions in COCU.

Rev. Dr Edwin Tuller, former general secretary of the American Baptist Churches in the USA, died at the age of 96 on 25 August 2009 in Pittsburgh, Pennsylvania. He served as the ABC's head of communion from 1959 to 1970, following service as executive secretary of the Connecticut Council of Churches. He is remembered for his strong support of the US civil rights movement and the Rev. Dr Martin Luther King, Jr. According to a current leader of the ABC, "Dr Tuller was pastoral in his approach to those American Baptists who questioned such an active stance in 'politics', patiently answering their concerns and helping them embrace the struggle for equality as a biblical response to injustice." Prior to his retirement from the ministry, he served as pastor of the American Church in Paris, France.

2 TEXTILE EXHIBITION

The central committee participated in the opening of an exhibition of textile art related to the themes of the International Ecumenical Peace Convocation. Roberta Bacic is the curator of the exhibition which is called "Stitching Peace". Artwork was drawn from Latin America, Africa and Europe, and included a unique collection of *arpilleras*, three-dimensional appliquéd textiles of Latin America, originating as a Chilean folk craft. The centrepiece of the exhibition was a quilt by Deborah Stockdale, specially commissioned for permanent display in the Ecumenical Centre. The exhibition was on display in the

Chapel through March 2011 and then travelled to Jamaica for the International Ecumenical Peace Convocation.

3 CONVENTION BETWEEN BOSSEY AND THE UNIVERSITY OF GENEVA

On Wednesday 16 February, Rev. Dr Walter Altmann welcomed representatives from the University of Geneva and the Ecumenical Institute at Bossey for a formal signing of a new convention between those two institutions. Fr Ioan Sauca, Director of the Ecumenical Institute, spoke of their long and fruitful collaboration in academic theological study, and offered appreciation for the commitment of the colleagues at the Autonomous Faculty of Protestant Theology. The general secretary welcomed the new convention as a step forward in strong partnership.

Professor Jean-Dominique Vassalli, Rector of the University of Geneva and Professor Andréas Dettwiler, Dean of the Autonomous Faculty of Protestant Theology shared reflections on the importance of the cooperation between Bossey and the University of Geneva, after which the new convention was duly signed by the officials present.

Of particular note in this new convention is the creation of two new University of Geneva certificates to be granted to Bossey students whose previous educational experience does not qualify them for enrolment in a degree-granting programme. This comes as a solution to a long-standing request from the Bossey board and the central committee that all students who satisfactorily complete studies at Bossey receive recognition from the University of Geneva.

4 IRAQI DELEGATION

The central committee was pleased to receive the delegation of Iraqi church leaders that had been meeting directly before the central committee to discuss ecumenical solidarity in advocacy and accompaniment with the Christians of Iraq. The delegation included: Patriarch Mar Addai II, Catholicos of the Ancient Church of the East (Baghdad); Archbishop Avak Asadourian, Primate of the Iraq Diocese of the Armenian Orthodox Church and general secretary of the Council of Christian Church Leaders in Iraq; Archbishop Mar Georgis Sliwa, Metropolitan of the Iraq Diocese of the Holy Apostolic Catholic Assyrian Church of the East; Archbishop Mar Severius Hawa, Metropolitan of the Baghdad Diocese of the Syrian Orthodox Church; Rev. Fr Nadheer Dako of the Chaldean Church; Rev. Elder Yousif Jamil Al-Saka, of the Presbyterian Church of Baghdad; and H.E. Archbishop Jean Sleiman, the Latin Archbishop of Baghdad.

5 OPENING ACTIONS

5.1 Call to order

The central committee met in decision session. Rev. Dr Walter Altmann, moderator of the central committee of the World Council of Churches, called the meeting to order at 09:38 on 16 February 2011.

5.2 Roll call and seating of substitutes

Rev. Dr Olav Fykse Tveit, general secretary of the World Council of Churches, welcomed the committee and called the roll of members present and those sending apologies (see Appendix I). He welcomed the advisors, observers and guests present.

The central committee received a video greeting from His Holiness Abune Paulos, Patriarch of the Ethiopian Orthodox Tewahedo Church, one of the World Council of Churches presidents, who was not able to be present.

The central committee approved by consensus to seat the substitutes as listed.

The moderator declared the meeting to be properly seated with a quorum in attendance.

5.3 Adoption of agenda

The agenda was presented by the general secretary and was adopted by consensus.

5.4 Minutes of the previous meeting

The minutes of the 26 August-2 September 2009 meeting of the central committee were presented by the moderator and approved by consensus.

5.5 Consensus overview

Dr Jill Tabart, consensus advisor, presented an overview of the consensus decision-making procedures to refresh the minds of the members.

5.6 Membership of committees

Rev. Dr Walter Altmann reviewed the membership of the committees (see Appendix II) which was confirmed by the central committee.

5.7 Appointment of decision recorders

The following central committee members were appointed to serve as decision recorders during the decision sessions: Rev. Dr Judy Angleberger, Rev. Gregor Henderson, Rev. Dr Sarah Rogers, Rev. Frank Schürer-Behrman, Ms Outi Vasko and Rev. William Ingram.

6 MODERATOR'S ADDRESS

6.1 Moderator's address

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and invited Rev. Dr Walter Altmann to present his address to the central committee. The moderator began by noting that he had taken into consideration the request of the central committee that his report be circulated in advance and presented only in summary, in order to allow substantive discussion in response to his reflections.

In his written address, the moderator reflected on four broad topics. In his first section, on “the world scene”, he lifted up in particular the human reserve of spiritual resources and the capacity to mobilize in order to challenge the powerful that was being demonstrated in civil movements in the Middle East during these days; the intense concern for peace with

justice in the Middle East; and the urgency and achievability of eradicating poverty in the world.

In his second section, the moderator shared some exegetical reflections on the two assembly themes being presented for the central committee's consideration at this meeting, urging the committee not to see these as alternatives but as variations of a common call.

In his third section, the moderator commented on the recommendations of the governance group and the importance of the central committee's engagement with this process in preparation for major decisions to be taken at the assembly. He placed the governance recommendations in the context of the WCC common understanding and vision.

In his final section, the moderator raised the immense challenges currently facing the churches, that is, unity and fragmentation in the one global ecumenical movement. As churches seek both breadth and depth, he urged the participants to hold these two in creative and complementary tension rather than seeing them as in competition with each other. He lifted up significant moments since the last central committee in which the ecumenical movement had indeed been both broadened and deepened.

The moderator concluded his address with a word of gratitude to the members of the central committee for their spirit of prayer during the last few years and their continuing commitment to be instruments of God now and in the future.

6.2 Discussion of the moderator's address

In response to the reflections presented by the moderator, members of the central committee expressed profound appreciation for the report, and shared comments including:

- a call to focus even more deeply on poverty as a root cause of all the world's problems, including a new sense of despair among the so-called middle classes;
- a desire to reflect together on the outcome of the referendum in Sudan and the continuing commitment of the World Council of Churches to accompany the people of Sudan in their path toward a lasting peace;
- the need to reflect on the role of youth in political and ecclesial processes;
- a hope that the assembly theme would reflect a comprehensive vision of the ecumenical movement;
- a call to continue to accompany the people and churches of Africa; and
- a call to integrate environmental justice more deeply in the ecumenical vocation.

In response to the comments from the floor, the moderator expressed his appreciation for the engagement of the committee and regretted that his report could not take account of all important issues and themes. He hoped that the reflections would continue to develop and deepen over the coming days.

The central committee received the address of the moderator and referred it to the policy reference committee for further consideration.

6.3 Action arising from the moderator's address

Rev. Dr Walter Altmann moderated a decision session and invited the policy reference committee to present its recommendations in response to the moderator's address.

Rev. Heike Bosien presented the committee's narrative report, as follows:

The policy reference committee appreciates the moderator's address, which leads us into the substantive issues for this central committee and also frames the meeting in the context of changing political, economic and ecclesial landscape, including the wave of civil protests in Arab countries, the impact of global financial instability and the lack of global agreement on environmental issues.

Discussion on the moderator's report led the committee to request more information on the experience of Christians living in Egypt during these times of great transition.

The moderator's encouragement to both broaden and deepen ecumenical relations is timely, given the "new doors that are opening" including invitations to the general secretary to address the 22nd World Pentecostal Conference in Stockholm and the Third Lausanne Conference in Cape Town.

Questions were raised by the committee about the moderator's reference to the "effective participation by ACT Alliance", including whether a seat on the WCC executive committee represents effective participation.

The committee members would also have welcomed a more substantive report on both Edinburgh 2010 and progress in discussions on "Called to be the one Church" during this central committee.

The committee also received input from the nominations committee on the moderator's address suggesting that the nature of the report needs defining, including reflection on the work of the executive committee; and requesting coordination of the report of the general secretary and the moderator's address, with both reports being made available one week before the central committee.

Upon recommendation of the policy reference committee, the central committee approved by consensus:

- to receive the address of the moderator with appreciation, especially the guidance to consider the two proposed themes for the 10th Assembly together rather than as competing alternatives – "we should not separate what belongs together".

7 GENERAL SECRETARY'S REPORT

7.1 General secretary's report

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a hearing session and invited Rev. Dr Olav Fykse Tveit to make his first full report to the central committee. He drew attention to the appendices to the report – a list of his travel, events and visits during the period January 2010 through February 2011, and a book entitled *That They All May Be One: selected sermons, speeches and articles, September 2009 to January 2011*.

The general secretary began by recalling that the theme of his remarks to the central committee upon his election was “that they all may be one” (John 17) as woven into the tapestry in the plenary hall. He therefore now asked “how do we respond to this call to be one in everything we do as a World Council of Churches?”

One answer to this question was the commitment of the churches to a process of consensus, a commitment to work hard to clarify further how consensus is built in the midst of our diversity, knowing that agreement would not come on everything, and therefore this does not need to be the aim either. The general secretary spoke of a “differentiated” or “strategic” consensus which becomes a gift to the ecumenical movement and to the churches – one way of being one in this time. “We can help one another to focus adequately on where the churches and the world particularly need for us to provide a joint prophetic witness now.”

The general secretary remarked that he continually asks his colleagues to reflect on the questions “What is the unique added value of the World Council of Churches? What does it mean to be a ‘privileged instrument?’ In what way does the council give strategic leadership to the ecumenical movement?” These questions had provided very useful focus for reflection and discussion.

The general secretary commented on aspects of the financial, programmatic and institutional life of the council. He then spoke of a few of the focal points of the ecumenical quest for unity at this time, including:

- To be one in the quest for peace – IEPC
- To be one as a community of women and men
- Jerusalem – the source and paradigm for our call to be one
- To be one in changing tides or changing ecumenical landscape
- To be one in our actions and advocacy of churches together – WCC and ACT Alliance
- Need for new theological initiatives in our quest to be one
- To be one in our joint Christian response in a world of interfaith relations – and some growing tensions.

Dr Tveit then concluded with appreciation for the overwhelming support he had received in his first year of service, and in particular for the inspiration he found in working with youth.

7.2 Discussion of the general secretary’s report

The central committee deeply appreciated the report of the general secretary and offered comments and reflections including:

- dismay at the perceived lack of public profile and effective communication of the work of the council;
- a call to use the occasion of the IEPC to take bold and specific action on such steps as the banning of small arms;

- disappointment that the churches were not making more progress toward Eucharistic fellowship;
- the encouragement to use the voice of the World Council of Churches to advocate for freedom of religion and association;
- a deep desire not to lose any of the gains made in broadening the participation of women, youth, people with disabilities and Indigenous Peoples, and to continually recall the council's prophetic leadership to the churches in this area; and
- an expectation that when coming together, churches are able to learn from each other's experience, tradition and context and to be enriched by each other's witness.

The central committee received the report of the general secretary and referred it to the policy reference committee for further consideration.

7.3 Action arising from the general secretary's report

Rev. Dr Walter Altmann moderated a decision session and invited the policy reference committee to present its recommendations in response to the general secretary's report.

Rev. Motoe Yamada presented the committee's narrative report, as follows:

The policy reference committee warmly welcomes the first report of the general secretary, including the Christ-centred vision and the emphasis on a common call to unity in Christ so that the world may believe.

The committee appreciates the vision of the general secretary for peace and justice in the world, among peoples, with the earth and in Jerusalem, and emphasizes that people in the Holy Land should have both free and safe access to their holy sites in Jerusalem as well as the protection of these holy sites.

The committee noted the importance of the WCC fellowship of member churches as a "safe space" rooted in consensus. Growing together with the experience of consensus is important and more reflection on "differentiated consensus", "strategic consensus" and "a consensus of mutual accountability" would be helpful.

The report of the general secretary highlighted the increasingly important role of the WCC in offering strategic leadership in the ecumenical movement – as a fellowship of member churches, with other churches and with ecumenical partners. The committee noted that the WCC 10th Assembly provided a unique opportunity for modelling this strategic role of leadership in partnership.

The committee noted with great interest the many "new invitations" helping to reshape the ecumenical landscape, particularly the new quality of relationship that is emerging between the WCC and evangelicals and between the WCC and the Pentecostal movement. The committee also expressed gratitude for the strong relationship with the Roman Catholic Church mentioned in the report. As the general secretary noted, these are "open doors" offering the WCC fellowship of member churches the opportunity "to fulfil its calling to promote unity in a wider sense".

The committee also encourages the general secretary to prioritise visits to member churches in the year ahead, with an emphasis on listening to the ecumenical perspectives of these member churches and to ensuring regional balance in the visits scheduled.

The committee would have appreciated a reference to the historic referendum in Sudan, and recognizes the significant role that the World Council of Churches and the All Africa Conference of Churches (AACC) have played in reconciliation for love, peace and justice in Sudan.

The committee appreciated the general secretary's closing affirmation that "we are called to follow Christ in new relationships," noting the importance of relationships between churches and among people in making unity visible and justice for all a reality. In the future, the general secretary could consider formulating these closing remarks in a way that could be easily circulated to grassroots church members.

The committee would welcome the inclusion of recommendations from the general secretary on priorities for reflection and action by the central committee.

The committee warmly endorses the general secretary's thanks to the hardworking and loyal staff of the WCC and expresses its appreciation for the significant role that the staff plays in enabling the ecumenical movement to journey together.

The committee also received input from the nominations committee on the report of the general secretary suggesting that such reports provide a review of the work and that the presentation offer vision and challenges for the WCC and the ecumenical movement; and that the report be made available at least one week before the central committee.

Upon recommendation of the policy reference committee, the central committee approved by consensus:

- to receive with appreciation the general secretary's report, recognizing his tremendous work in the first year of his appointment;
- to encourage the general secretary to now make it a priority to visit member churches in all regions, listening carefully to their concerns and witness to Christ; and
- to ask the general secretary to consider offering recommendations to the central committee in subsequent reports.

8 THEMATIC PLENARIES

8.1 Plenary on ecclesial landscape

Dame Mary Tanner and Ms Omowunmi Iyabode Oyekola co-moderated a hearing session on the changing ecclesial landscape, with the purpose of exploring how those changes are experienced by churches in different regions and how they impact on the ecumenical vision and commitments. After an opening prayer, three panellists shared from their contexts.

Rev. Jennifer Leath, African Methodist Episcopal Church (USA), co-moderator of the Joint Consultative Group between Pentecostals and the WCC and member of the Echos commission, spoke about the structural, socio-economic, political and ecclesial injustices inherent within both global Pentecostalism and global ecumenism. She challenged the council to “acknowledge that the precious relationship between the WCC and Pentecostals is but a litmus test for the ways the WCC plans to move forward with respect to others who are perennially marginalized in the WCC: those of us from the global South and its diasporas, women and youth.”

Msgr Gosbert Byamungu, Roman Catholic Church, co-secretary of the Joint Working Group between WCC and RCC, spoke of the need to “assimilate the fruits of the ecumenical movement” in terms of costly reception and the willingness to “transform agreements in doctrine into common worship, witness and service.” He regretted that “the fruits of dialogue have not yet brought about visible unity and fellowship, and in fact the current ecclesial landscape is one in which the different churches have not yet assimilated even some of the feasible outcomes of ecumenical pursuit into their existing ecclesiologies.” Acknowledging recent developments in deepening the link between the World Council of Churches and the Roman Catholic Church, he concluded by offering his hope that the Busan assembly could “take bold steps to launch a new phase on the way towards fuller visible unity.”

H.G. Archbishop Nareg Alemezian, Armenian Apostolic Orthodox Church, co-moderator of the Joint Consultative Committee with Christian World Communions, reflected on two essential features of genuine ecumenism – fellowship and prayer. He noted that “it is normal to be fascinated by the ‘first love’ (cf. Rev. 2.4) of our own church. But at the same time through our fellowship we learn how to overcome ‘denominationalism’ and ‘confessionalism’ and make our ‘varieties of gifts,’ our ‘varieties of services’ and our ‘varieties of activities’ a source of mutual support; maturity and enrichment (cf. 1 Cor. 12.4-7).” When each church builds its foundation on the same rock of Jesus Christ and prays one for another, the transforming power of the Holy Spirit will propel the ecumenical movement as God’s movement toward God’s future.

Following the presentations, participants engaged in table-group discussions and then offered plenary reflections, with comments including:

- the importance of the World Council of Churches as a fellowship of churches rather than just a fellowship of enthusiastic people;
- the phenomenon of self-preservation within traditional churches when faced with the emergence of new theologies and Christian movements;
- the need to engage in dialogue with the institutional expressions of global Pentecostalism and not only with selected Pentecostal individuals;
- the desire to address the underlying assumptions that perpetuate structural injustice within the ecumenical movement; and
- the challenge of migration on ecclesiology and doctrine.

Ms Omowunmi Iyabode Oyekola thanked the speakers and contributors to the discussion, and then invited the general secretary to introduce the new publication on baptism from

the Faith and Order Commission. He urged the churches to study the text and allow its fresh perspective to inspire the journey toward full visible unity.

8.2 Plenary on interreligious relations and cooperation

Dame Mary Tanner and Ms Omowunmi Iyabode Oyekola co-moderated a hearing session on interreligious relations and cooperation, with the purpose of reflecting on the rapid changes in the interreligious landscape and engaging in a process of discernment about the implications of these changes for the agenda of the World Council of Churches.

Rev. William Premkumar Ebenezer Joseph, Methodist Church Sri Lanka, shared about the experience of interreligious dialogue in Sir Lanka, which has unfolded in three disconnected spheres – the daily life of the people in their social and family interactions; the formal interreligious dialogue of high-level thinkers; and the shared activism for peace, justice and mutual understanding. His assessment of the impact of formal interreligious dialogue was rather low, and he urged Christians to engage in searching self-examination to uncover the ways in which the churches are perpetuating the mistakes of colonialism and nationalism.

Rev. Dr Margaretha M. Hendriks-Ririmasse, Presbyterian Protestant Church in the Moluccas (Indonesia) spoke about the importance of interreligious dialogue in the Indonesian context. “The Christians, especially those belonging to the Communion of Churches in Indonesia, are beginning to realize that we cannot afford to exclude ourselves from other religious communities nor exclude others from our life for we do need each other...learning from experiences of living with people of other faith communities, we realize that Indonesia is a common house not only for the Christians but for all religious communities, despite the differences in our belief. We need to work together joining hands to make our countries and our world a common house for all of us, a house where human dignity is upheld and justice is made manifest. It is in this conviction that we need to strive to make interreligious relations and cooperation work. It is in this conviction also that the church leaders in Indonesia have come together and formed a strong moral movement.”

Ms Christina Biere, Evangelical Church in Germany, shared from her perspective as a teacher of Christian religious education in a multi-religious secondary school classroom. Research shows that German public opinion lags behind other Europeans in embracing religious freedom for Muslim communities. However, among young people, her experience is that “what is connecting Muslim and Christian students is mainly the interest in understanding and screening religion as guiding principle for their life. It is not so much the comparison of differences that matters, but the capacity for giving orientation and interpretation for the life of young adults, growing up in a very pluralistic world.”

Following the presentations, participants engaged in table-group discussions and then offered plenary reflections, with comments including:

- the desire to include in these discussions an assessment of the various Asian religions and Chinese ideologies;
- the lack of a strong Orthodox participation in current interreligious dialogue;

- the importance of the World Council of Churches as a venue for sharing best practices in interreligious dialogue; and
- the challenges of various religious fundamentalisms.

Ms Omowunmi Iyabode Oyekola thanked the speakers and contributors to the discussion, and closed the session with a word of prayer.

8.3 Plenary on the community of women and men

Rev. Dr Bernice Powell-Jackson and Rev. Aaro Rytkönen co-moderated a hearing session on the community of women and men. Dr Powell-Jackson began by recalling the message by the three women WCC presidents to the 2009 central committee meeting, challenging the council to more fully embrace its own historic and prophetic commitment to the empowerment of women. Mr Rytkönen then reflected on the relevance of this question today in all parts of the world, including in those countries that are commonly perceived to offer women equal opportunity in society.

Rev. Dr Prof. Kondothra M. George, Malankara Orthodox Syrian Church, spoke about the significance of language about God, remarking that the Cappadocian Fathers held Moses as the prototypical theologian precisely because Moses never had his desire to see God and know the name of God fulfilled. “The Cappadocians relativised all human language and human concept regarding God...the one who has no name is given all possible names.”

Rev. Gregor Henderson, Uniting Church in Australia, spoke about the participation of women in the life and mission of the church. He began by acknowledging that different churches prioritize different passages of scripture when seeking to characterize the just community of women and men. Nonetheless, while women comprise the majority of Christian worshippers in all contexts of the world, men continue to dominate church governance structures. Even those churches and ecumenical bodies that have a stated policy of equality between women and men find it difficult to live this out in practice. He concluded by suggesting that the World Council of Churches renew its attention to the issue of participation of women in the life of the church.

Dr Magali Nascimento Cunha, Igreja Metodista no Brasil, spoke in response to the previous two presentations. She offered a “call to *metanoia*” in response to the awareness that “we have made God in our image and likeness and silenced the way God is God for all, creating an image of God that builds barriers between men and women.” She noted that the needed change goes beyond quotas. “Full participation of women through numbers has to be achieved. Yet full participation also has to mean women being able to speak, being able to do, to lead, women being respected as partners being seen, being heard, their gifts being recognized and valued.” *Metanoia* or conversion will challenge cultural and linguistic patterns, but “we need to avoid being purists and recognize that there are aspects in our cultures that need to be challenged, need to be evangelized, need conversion to God’s will and values around partnership, peace and just relationships.”

After table-group discussions, participants offered plenary reflections, including:

- the desire for “gender-responsible budgeting”;

- the urgency of the many aspects of work required in moving toward equality of women and men in church and society;
- an appeal from those churches that do not ordain women, that the measure of women's participation and empowerment in the church be framed more widely than just ordination;
- the suggestion that the World Council of Churches needs a "gender policy"; and
- the desire for more systematic ecumenical work on the role of women in the church.

After expressing appreciation to the panellists and participants, Rev. Dr Bernice Powell-Jackson closed the session with a quote from Harriet Tubman: "I freed a thousand slaves. I could have freed a thousand more if only they'd known they were slaves."

9 PUBLIC ISSUES

9.1 Proposals for actions on public issues

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session and invited Dr Agnes Abuom, moderator of the public issues committee, to present the initial proposals for actions on public issues at this central committee. Dr Abuom began by reminding the central committee of the different purposes of a statement, a minute and a resolution. She then informed the meeting that preparatory work had been undertaken on the following four items:

- Statement on the Right to Water and Sanitation
- Statement on the Situation in Columbia
- Statement on the Situation of Indigenous Peoples of Australia
- Minute on the presence and witness of Christians in the Middle East.

Members of the central committee were invited to suggest additional issues according to the standing policies by which these suggestions can be made. Brief preliminary responses were made on the floor of the meeting.

Dr Abuom referred the central committee to the document detailing all public issues actions taken since September 2009.

9.2 Second presentation of public issues

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a hearing session and invited Dr Agnes Abuom to make her second report on public issues. Dr Abuom shared the following responses of the public issues committee to the suggestions received for additional issues to be addressed:

- Helping End Conflict in the Congo – the WCC made a statement about the Congo at the last central committee meeting, so it was not felt that a new statement was necessary at this time.

- The Situation in Madagascar – further work on this situation was not proposed at the present time due to the complexity of the situation. The public issues committee noticed that the WCC had addressed this issue in different ways in the recent past, including sending a “living letters” team and a reconciliation and mediation team that worked in collaboration with the AACC. It was proposed that the general secretary be encouraged to address this issue with the churches in the region.
- Migrant Workers, Migration and Human Rights – a minute would be written to address concerns about the rights of migrants and migrant workers. There were two proposals related to this matter, and the concerns of those proposals would be addressed in the minute.
- The presence and witness of Christians in the Middle East – the public issues committee would develop a minute on the presence and witness of Christians in the Middle East.
- Illegal settlements in the Occupied Territories of Palestine – the WCC made a statement about the Occupied Territories in Palestine at its most recent meeting, and though the issue is still very present, it was not felt that another statement was needed at this time. It was noted that a number of churches in countries that have a seat on the UN Security Council are attempting to encourage their governments to support a Security Council resolution. The public issues committee asked the general secretary to address a letter to churches involved in this initiative and to address a letter to the UN Secretary General articulating the WCC’s desire for an end to the settlements in the occupied territories.
- Religious Crisis in Jos, Nigeria – at the last executive committee meeting (September 2010), the situation in Nigeria was addressed, and a “living letters” team was sent to Jos, so it was not felt that further work needed to be done at this time.
- Strengthening Ecumenical Response to HIV/AIDS – the public issues committee would develop a minute about this matter.
- The need for real and guaranteed protection for Christians, Jews and Muslims for access to holy sites in Jerusalem – no specific decision had been made by the public issues committee in relation to this proposal at this time; however, this would be further discussed at the next public issues committee meeting during the week.
- Response to the declaration from H.H. Pope Shenouda III on the recent events in Egypt – it was felt that this situation could be addressed in the minute on the situation of Christians in the Middle East.

Members of the central committee responded to the decisions of the public issues committee and reiterated the importance of many forms of daily accompaniment and advocacy in addition to public issues statements and minutes during central committee meetings.

9.3 Action on public issues

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decision session and invited the public issues committee to make their recommendations to the central committee.

Dr Agnes Abuom began by noting that, in the light of the earlier discussions at the central committee and at the public issues committee regarding a proposal that the central committee consider issuing a statement on settlements in Palestine, the public issues committee discussed the most recent development at the UN Security Council regarding the United States of America's veto against the Resolution on Israeli Settlements in the Palestinian Territories. Considering the need for responding to the latest developments, the public issues committee decided to propose a resolution for the consideration of the central committee.

9.3.1 Statement on the Situation in Colombia

The central committee approved the following statement by consensus:

Statement on the Situation in Colombia

1. Colombia has been witnessing a protracted internal armed conflict for more than half a century. Violence has caused the death of thousands of people, while more than four million have been internally displaced and continue to be displaced. Indigenous people, Afro-Colombians, farmers, human rights defenders, journalists, trade-unionists, and church and community leaders seeking land restitution and justice often become victims of enforced disappearances and killings. Serious human rights violations and abuses by the army and different armed groups, such as the guerrillas and successor groups to paramilitaries, have continued throughout 2010.
2. The UN High Commissioner for Human Rights, Mrs Navanethem Pillay, in her 2010 report on the situation of human rights defenders in Colombia expressed deep concern over the increased threats and stigmatization of several categories of human right defenders by public officials and non-state actors. She pointed to cases of killings, threats, arbitrary arrests and detentions, sexual offences, break-ins into homes and offices, illegal surveillance by state intelligence services and information theft directed against human rights defenders. These have been attributed to members of illegal armed groups that emerged from the paramilitary demobilization and guerrilla groups, in particular the Revolutionary Armed Forces of Colombia-People's Army (FARC-EP), as well as, in some cases, members of security forces.
3. In August 2010 President Juan Manuel Santos succeeded President Alvaro Uribe, whose administration was marked by extensive human rights violations, including the victimization of opposition politicians, Supreme Court judges and journalists. The new administration has taken some positive steps on the legislative level with regard to land restitution and compensation to victims of abuses by state agents. President Santos has publicly denounced abuses and threats against human rights defenders and highlighted the need for an independent judiciary and respect for the rule of law. Although these are positive steps, they are not sufficient enough to respond in an efficient way to the ongoing abuses. The new administration has to prove in a much

more concrete way its decisiveness and will to tackle the crisis and reach a peaceful solution to the armed conflict that has ravaged the social fabric of Colombian society.

4. The Latin America Regional Group meeting of the WCC and the Latin American Council of Churches (CLAI), held in Bogota, Colombia in 2009, called for increased international ecumenical accompaniment. Colombia was also a focus of the WCC's United Nation's Advocacy Week in 2009. The executive committee of the World Council of Churches (WCC) which met on 23-26 February 2010 in Bossey, Switzerland, issued a minute on the situation in Colombia. The WCC has a long history of accompaniment with the Colombian people in their struggle for an end to the armed conflict as "justice is turned back, and righteousness stands afar off; for truth has fallen in the public squares, and uprightness cannot enter. Truth is lacking, and he who departs from evil makes himself a prey" (Isaiah 59:14-15). The WCC has been engaged in programmes promoting peace with justice and reconciliation; human rights; and addressing the question of widespread impunity. In its minute, the executive committee reiterated WCC's solidarity and prayers for the Colombian people, but at the same time it called for the development of accompaniment programmes to support the churches and people in Colombia in their peace and reconciliation efforts.
5. Furthermore, the Commission of the Churches on International Affairs of the WCC in its meeting at St. Vlash Monastery in Durres, Albania, 2-8 October 2010, recommended that a programme for ecumenical accompaniment in Colombia be established. Responding to this call, the WCC organized in December 2010 in Geneva a Consultation on Colombia where representatives from Colombian churches, CLAI and ecumenical organizations in Europe and North America participated and reflected on possible responses to the Colombian crisis. The consultation acknowledged the importance of a biblical and theological perspective: the solidarity of God with those who suffer. It discussed the possibility of launching an accompaniment programme whose long-term goals would be to protect social leaders and their organizations and communities, strengthen the capacities of various groups for advocacy, reduce fears in their communities, especially those "returning", and empowering victims. The consultation also proposed the creation of an Ecumenical Forum on Colombia made up of churches, ecumenical groups and local civil-society organisations. It was decided that an international consultation with national, regional and international ecumenical partners be organized in Colombia in 2011, in order to discuss more specific action plans and appropriate steps to be taken in the near future together with CLAI.

The WCC central committee, meeting in Geneva 16-22 February 2011, therefore:

- A. ***Calls*** upon all parties to the conflict in Colombia to fully abide by international human rights law and international humanitarian law, respecting the life, integrity and property of the civilian population;
- B. ***Urges*** the Colombian government to continue the necessary normative and policy changes (or advances) and take specific measures to ensure the investigation, prosecution and punishment of those state and non-state actors responsible for human rights violations against civilians;

- C. **Commends** the work of the Colombian churches and civil society organizations in their efforts to promote peace in Colombia and highlights the need to put an end to the conflict through supporting and promoting platforms for peaceful dialogues and political negotiations while promoting a peaceful resolution of the conflict, the disarming of the paramilitary and the restoration of the rule of law;
- D. **Reaffirms** its expressions of solidarity and prayers for the Colombian people, especially the families of those who were killed, disappeared or displaced and expresses deep appreciation to all who have already made Colombian peace initiatives a priority;
- E. **Appeals** to governments to assess the impact of trade provisions on human rights before they enter into a free trade agreement (FTA) with Colombia and to adopt sustainable policies that give particular attention to the protection of farmers, Indigenous Peoples, Afro-Colombians and trade-unionists, as their rights are being highly impacted by the presence of transnational corporations in the country;
- F. **Reiterates** the request to the government of the United States of America for an immediate cessation of “Plan Colombia”, and for foreign assistance to Colombia to be redirected from military to humanitarian purposes and for a renewed emphasis on strengthening respect for human rights in the country; and
- G. **Requests** the WCC to take necessary steps to organise together with CLAI an international consultation in Colombia with the participation of churches, ecumenical development agencies, national, regional and international ecumenical organisations and local civil society representatives in order to explore the possibility for an accompaniment programme and/or an ecumenical forum to support the churches and people in Colombia in their peace work.

9.3.2 Statement on the Right to Water and Sanitation

The central committee approved the following statement by consensus:

Statement on the Right to Water and Sanitation

- 1. Water is life. The right to water is the right to life. Today, however, billions of people all over the world have no or insufficient access to clean water and safe sanitation. Conflicts over increasingly scarce water resources, not only between nations and competing economic sectors but also among and within communities, are already a reality. They can be expected to become more frequent and intense in the years to come. In this situation, those most affected and endangered are the poor and the marginalized, for whom the water crisis poses a dire threat to their health, livelihoods, and very existence. The indiscriminate use and abuse, exploitation and mismanagement of water resources are often aggravated or caused by the pursuit of a profit-oriented, capital growth-centred development paradigm. Discrimination and exclusion are root causes of impoverishment which includes the lack of access to safe water and sanitation that causes the death of two million people every year.
- 2. Many governments have invested significant resources in striving to meet their commitment to the Millennium Development Goals to halve the proportion of those without access to safe water and sanitation by 2015. Yet, public authorities still often

fail to regulate the ownership, management and distribution of safe water to the full benefit of the most vulnerable and marginalized. Interests of the economically and politically powerful too often prevail over those of the poor.

3. The United Nations (UN) Independent Expert on the issue of human rights obligations related to access to safe drinking water and sanitation confirms that it is always the same groups and individuals who are left out, namely those who face physical, institutional, cultural or other barriers, such as women, children, slum dwellers, people living in rural areas, people living in poverty, indigenous groups, minorities and persons with disabilities. The human right to water and sanitation is a crucial tool for bringing to light and addressing such systemic exclusion and discrimination. Like all other human rights, the underlying principles are non-discrimination, participation and empowerment, transparency and accountability. In the world today, human rights have been an effective ethical and legal framework to do justice to the most vulnerable, the poor and the oppressed.
4. The World Council of Churches (WCC) Assembly, held in Porto Alegre, Brazil in 2006, affirmed the biblical significance of “water as the cradle of life, an expression of God’s grace in perpetuity for the whole of creation” (cf. Genesis 1:2ff, Genesis 2:5ff). The biblical stories and images of water reflect our present day reality and engagement with this basic element of life, reminding us both of the destructive and of the life giving and sustaining nature of water we experience in our lives.
5. Since WCC Assembly, significant progress has been achieved in the recognition of water as a fundamental right by the international community. Most recently, the UN Human Rights Council adopted a landmark resolution affirming that access to both water and sanitation is a human right. The right to water and sanitation is now almost universally recognized as a legally binding right. A very limited number of governments have not yet publicly affirmed the rights to water and sanitation. Even fewer remain that continue to explicitly reject either the right to water or the right to sanitation. Included among the most prominent are the United Kingdom and Canada.
6. Churches and their partners have contributed to this achievement, including by working through and with the Ecumenical Water Network based at the WCC. Having achieved recognition, promoting the implementation of the right to water and sanitation both in law and in practice is now crucial. As climate change, population growth and changing lifestyles increase the pressure on and competition for the world’s water resources, it becomes ever more important to apply the right to water as a guide, safeguard and yardstick for the actions of governments and other stakeholders, including the church. With its focus on the needs of the most vulnerable, the right to water and sanitation offers a concrete tool to pursue justice for the poor and the marginalised.
7. As churches we are called to serve and be examples in the way we use and share water. We are called to stand with the most vulnerable as they defend their rights to life, health and livelihoods in situations marked by scarcity, conflict, occupation and discrimination (Isaiah 1:17, Amos 5:24). We must remember that water is a blessing to be treasured, to be shared with all people and creation, to be protected for future generations.

The WCC central committee, meeting in Geneva, Switzerland, 16-22 February 2011, therefore:

- A. *Rejoices* in the recognition of the human right to water and sanitation;
- B. *Commends* the international community for the progress made towards the Millennium Development Goals related to water and sanitation;
- C. *Stresses* that more needs to be done to ensure that policies and other measures reach the poor and most vulnerable, as access to water and sanitation is still marked by discrimination, injustice and inequality;
- D. *Notes* with concern that a diminished understanding of water simply as a commodity that may be sold and traded according to market principles endangers access to and control over this life-giving gift of God for those who are economically, socially, or politically disadvantaged;
- E. *Urges* governments to adopt sustainable policies that give particular attention to the rights of disadvantaged groups, communities and individuals, and that address the underlying structural reasons for discrimination in access to water and sanitation;
- F. *Challenges* those governments that have not yet adopted the principle that access to water and sanitation are legally binding human rights to do so;
- G. *Encourages* governments to incorporate the right to water and sanitation into national legislation and policies, making it enforceable at the national level, and to ensure access to appropriate legal remedies in all cases of violation;
- H. *Calls* for the establishment of a mandate for a Special Rapporteur on the right to water and sanitation at the UN Human Rights Council; and
- I. *Reaffirms* the commitment of WCC member churches and ecumenical organizations to undertake advocacy efforts for the implementation of the right to water at all levels and to foster international cooperation of churches and ecumenical partners on water concerns through participation in the Ecumenical Water Network (EWN), as expressed in the Statement on “Water for Life” of the WCC Assembly in 2006.

9.3.3 Statement on the Situation of Indigenous Peoples of Australia

The central committee approved the following statement by consensus:

Statement on the Situation of Indigenous Peoples of Australia

- 1. Aboriginal and Torres Strait Islander Peoples are the Indigenous Peoples and traditional custodians of the land now known as Australia. They are diverse Peoples with some 250 language groups and nations and are known as having the oldest living cultures in the world. However, their way of life, identity and wellbeing is under threat from the ongoing effects of colonization and attempts to assimilate them into non-Indigenous “Western” ways.
- 2. In light of these concerns, particularly those expressed by Aboriginal and Torres Strait Islander Peoples and the churches in Australia, the World Council of Churches (WCC) sent a “Living Letters” team to Australia in September 2010. The team visited several Aboriginal communities and heard stories and experiences of the

“Intervention”. The “Living Letters” team expressed concern about the discrimination, oppression and racism they observed and which Aboriginal People experience on a daily basis. They also expressed dismay at the lack of consultation and negotiation by Governments at all levels.

3. Across Australia, Aboriginal and Torres Strait Islander Peoples are over represented in all areas of disadvantage. In many communities there are people living in extreme poverty without appropriate access to health services, education, employment and housing. In some communities the effects of dispossession, forced removals from families, inter-generational trauma, racism and poverty manifest as social issues such as alcohol and drug addictions, violence and social breakdown.
4. While the situation is dire for many in all parts of Australia, in the Northern Territory (NT) of Australia there are particular challenges for many living in Aboriginal communities. For example, the life expectancy gap for all Indigenous Australians is less than for non-Indigenous Australians, but the gap in the Northern Territory is one of the highest at 14 years. Infant mortality rates are up to four times higher than for the non-Indigenous population. In many NT communities there is a lack of access to health care, housing, clean water, electricity and education. The more remote the community the worse the situation gets.
5. In 2007, the Australian government introduced the Northern Territory Emergency Response (NTER) which came to be known as the “Intervention”. This was introduced in response to a report on Aboriginal child sexual abuse called *Ampe Akelyernemane Meke Mekarle “Little Children are Sacred”*. The report made 97 recommendations to address the Aboriginal child sexual abuse highlighted in the report. Although this report was commissioned by the local NT government, the Australian government did not wait for their response. Rather, it claimed that this report identified a “national emergency” that required an immediate “Intervention” and announced a wide range of policies which were to be implemented in “prescribed areas”, all of which were Aboriginal communities in the NT.
6. The “Intervention” measures were broad in nature and addressed welfare reform and employment; law and order; education; family and child support; child and family health; housing; land tenure; and governance and management of the “Intervention”.
7. While there was no dispute that the NT needed a significant influx of resources and programs, and it was acknowledged that there had been many years of neglect by government, there were many concerning aspects of the “Intervention”. These concerns included the lack of consultation; the compulsory acquisition of five year leases over Aboriginal owned and operated land; compulsory alcohol and pornography bans; the cessation of an employment scheme called the Community Development Employment Program (CDEP); compulsory health checks for all children; and promises of increased resources for health and education. Also introduced was compulsory income quarantining. This meant that anybody in a prescribed area who was on a welfare payment was given a card to access their money, but they were only allowed to spend this half of their income on food, clothes and other essential items, in certain shops. This applied to all Aboriginal people on welfare whether they were parents or carers of children or not and whether they had

problems managing their money and providing for their families or not. Notably the “Intervention” legislation did not address one single recommendation that came out of the *Little Children are Sacred Report*.

8. Additionally, many aspects of the “Intervention” were discriminatory and the government found it necessary to suspend aspects of the *Racial Discrimination Act* (1975) in order to pass the necessary legislation to implement the “Intervention”. This meant that nobody had any redress to complain about the discriminatory aspects of it.
9. The “Intervention” policies brought much shame to Aboriginal Peoples. The nature of the policies and much of the discussion at the time implied that they were the cause of their own disadvantage. At a practical level the “Intervention” had a severe impact on day to day life. For example, people were not able to spend their money how they wanted and felt shame at having storekeepers telling them they were not able to buy some items. They also felt embarrassed that much of the discourse implied all Aboriginal Peoples were alcoholics and paedophiles. In fact, one of the first actions the federal government took was to place a sign at the entrance to every Aboriginal community prohibiting alcohol and pornography in those communities. The government used claims of a paedophilia ring in the Northern Territory to justify the “Intervention”, but did not include a sufficient amount of consultation and negotiation with the Aboriginal community in the investigation of these allegations and resolution of the situation.
10. Many human rights advocates, church groups and communities themselves have spoken out against the “Intervention” but not all the criticism has been domestic. Australia has come under international scrutiny of the situation for Aboriginal and Torres Strait Islander Peoples. Professor James Anaya, the United Nations (UN) Special Rapporteur on Indigenous Peoples visited the Northern Territory and expressed concern about the discriminatory nature of many of the aspects of the “Intervention” and the contravention of many international human rights standards to which Australia is a signatory.
11. The Committee on the Elimination of Racial Discrimination (CERD) has also commented on the “Intervention” and said: “The Committee regrets the discriminatory impact this intervention has had on affected communities including restrictions on Aboriginal rights to land, property, social security, adequate standards of living, cultural development, work and remedies.”
12. The “Living Letters” team reported that in every place they visited they were told that life had not improved under the “Intervention” and that it had in fact deteriorated. Their message to those who had so generously shared their lives and stories with the members of the “Living Letters” team was that they do not stand alone. They expressed a sense of responsibility to ensure that their voices do not go unheeded.

The WCC central committee, meeting in Geneva 16-22 February, 2011, therefore:

- A. **Expresses** solidarity with the Indigenous Peoples of Australia, the Aboriginal and Torres Strait Islander Peoples, and their right to live in traditional lands; maintain and enrich culture and ensure traditions are strengthened and passed on for generations to come;

- B. *Urges* the Australian government to end the “Intervention” and instead to engage in proper consultation and negotiation processes which are genuinely inclusive of Aboriginal Peoples, which will better empower and enable them to identify their own aspirations, issues of concern and which will involve their full participation in creating and implementing solutions;
- C. *Requests* the Australian government to ensure that policies affecting Aboriginal and Torres Strait Islander Peoples comply with international conventions and, in particular, conform to the *United Nations Declaration on the Rights of Indigenous Peoples* and the International Labour Organization’s *Covenant 169*;
- D. *Calls* on WCC member churches to continue to raise awareness about the specific issues facing Indigenous Peoples and to develop advocacy campaigns to support the rights, aspirations and needs of Indigenous Peoples; and
- E. *Encourages* WCC member churches to support the continued development of theological reflection by Indigenous Peoples which promote Indigenous visions of full, good and abundant life and strengthen their own spiritual and theological reflection.

9.3.4 Minute on the Presence and Witness of Christians in the Middle East

The central committee approved the following minute by consensus:

Minute on the Presence and Witness of Christians in the Middle East

- 1. Two recent attacks against Christians in their places of worship in the Middle East have raised fears and concerns among churches everywhere. Close on the heels of the brutal attack against Christians praying in churches in Baghdad, Iraq in October 2010 came news that Christians who were praying were subject to an equally vicious and cruel attack in Alexandria, Egypt on New Year’s Eve, December 2010. These two events resulted in a huge public outcry.
- 2. The World Council of Churches (WCC), which counts within its fellowship a sizeable number of Churches in the Middle East, several of whom are founding members of the WCC, is alarmed at the nature and consequences of these attacks. An equally major concern is that these incidents are being exploited by some political parties in several countries as well as by some religious groups to fuel islamophobic tendencies and negative images about Islam.
- 3. The situation could easily assume detrimental dimensions if, in the name of protecting their future and maintaining their security, the above trends were further advanced. The WCC’s approach to the presence and witness of Christians in the Middle East is radically different. Rather than allowing the situation to deteriorate into one of conflict and antagonism towards other citizens in different countries, the imperative is to find ways and means of bringing to the fore a genuine Christian spirit of solidarity.
- 4. The WCC seeks to reinforce a positive engagement for churches in the life of the nations to which they belong. The continuous presence and active participation of Christians in the life of the entire region has been a remarkable witness to the Christian faith regardless of the times of torment and suffering at various junctures.

5. Since its inception, the WCC has viewed the Middle East as a region of special interest, being the birthplace of Judaism, Christianity and Islam. For Christians, the region is the place where our Lord was incarnated and born, preached, suffered crucifixion, and was resurrected. It is also the land from where the Good News was spread to the entire inhabited world. Our living faith has its roots in this land, and is nourished and nurtured by the unbroken witness of the local churches who have their own roots from the apostolic times. Without this Christian presence, the conviviality among peoples from different faiths, cultures, civilisations, which is a sign of God's love for all humanity, will be endangered. In addition, its extinction will be a sign of failure of the ecumenical family to express the Gospel imperative for costly solidarity.
6. Christians in the Middle East are facing unprecedented challenges now, and are attempting to respond through new forms of witness. They are more aware than ever that when they express together a common vision about their role in society and deliver a unified message, their voice is better heard and their presence and impact in their societies is more appreciated.
7. In the birthplace of the Lord Jesus Christ, Christians have come together from all church traditions and expressed their common word of "faith, hope and love" from the "heart of their suffering". The *Kairos Palestine* document challenges the ecumenical family and the international community to put an end to the Israeli occupation. It is a call to the Palestinian community to remain steadfast in their land, witnessing to God's love for all, while peacefully resisting the evil of occupation. The community is a sign of hope for the ecumenical family.
8. Christians in Iraq have suffered, like all citizens, from the disastrous and tragic consequences of the illegal, immoral and ill-advised invasion of their country. After several years of occupation, they still lack security, including social security. Facing tremendous challenges, Christians have come together and formed a "Christian Council of Church Leaders in Iraq" with a vision that is unequivocally committed to the advancement of all Iraqi citizens, aiming at engaging in promoting ecumenical initiatives, dialogue and partnership with Muslims.
9. The recent developments in Egypt have demonstrated that the democratic aspirations of a population cannot be suppressed and that the social struggle for transformation can lead to equal citizenship. Christians in Egypt, especially young people, were part of this struggle for dignity and freedom. Despite the recent attacks against them – even in their places of worship – from obscure forces that threaten their stability and dignity, they have remained steadfast and undeterred. They remain resolute and unwavering to make their Christian presence felt through acts of service that are life transforming for individuals and Egyptian society, as for example when Christians recently formed a living circle hand-in-hand for the protection of praying Muslims in Tahrir Square in Cairo.
10. However, an alarming trend is that in some parts of the region religious minorities, including Christians, do not enjoy equal citizenship and their presence is often challenged by open discrimination, especially when it comes to construction of churches. They continue to face restrictions on their practice of religion, and on their

access to places of worship, and sometimes their historical existence is threatened through confiscation of church properties and disrespect of their cultural heritage.

11. The Middle East Council of Churches exists to be the rallying point that can mobilize churches in the region and provide genuine perspectives to the relations between churches in the region and the rest of the world. The need to maintain and strengthen this ecumenical tool is essential in the face of the increasing challenges and signs of hope that are opening up throughout the region.
12. Recent political developments in the region point to signs of hope for democratic changes, respect for human rights and the rule of law in several countries. However, the task ahead is arduous. Notions of a comprehensive just peace are not anywhere near being realized. The Israeli occupation of Palestinian territories and of other Arab lands remains a source of unrest and tensions in the region and beyond, and a major obstacle to achieving a just peace that can bring security, stability and prosperity to all peoples in the region. For the WCC, it remains a non-negotiable principle that peace and reconciliation must be conditioned by justice.
13. God's justice and love for all of creation, the fundamental rights of all people, respect for human dignity, solidarity with the needy and dialogue with people of other faiths have always guided WCC policy concerning the region. The WCC continues to believe that the core challenge for the churches, but also for the whole ecumenical family, is to witness to God's justice in the midst of unjust occupations, deprivation of freedom and oppression. The irrevocable call is to courageously challenge the sources and structures of these injustices, as well as the authorities that perpetuate them.

The central committee of the WCC, meeting in Geneva from 16 to 22 February 2011, therefore:

- A. ***Calls*** for solidarity of WCC member churches with Christians in Iraq in multiple ways including:
 - i. Providing support to the newly formed Christian Council of Church Leaders in Iraq (CCCLI) so that it grows into a unifying force for churches to act in unity to rebuild war-ravaged Iraqi society;
 - ii. Supporting churches to build capacities to serve Iraqi people to rebuild their lives;
 - iii. Extending specific cooperation to Christian communities, especially those who have been disadvantaged by the war and occupation, in ways that make them self-reliant and encouraged to remain in Iraq as a continuing sign and affirmation of Christian presence and witness in the country; and
 - iv. Providing support to Iraqi Christian refugees living in neighbouring countries.
- B. ***Urges*** WCC member churches to study and disseminate the *Kairos Palestine* document, and to listen and concretely respond to the Palestinian Christian aspirations and calls expressed in this document;

- C. *Encourages* WCC member churches to examine and act on the substance and proposals of the conference on “Transforming Communities: Christians and Muslims building a common future” jointly convened by the WCC and a number of international Muslim organizations and networks in November 2010;
- D. *Endorses* the call of this conference for the formation of a joint working group, which can be mobilized whenever a crisis threatens to arise in which Christians and Muslims find themselves in conflict;
- E. *Regards* current events in various countries in the Middle East as an opportunity for peaceful positive changes in the societies, and encourages all people in the region, including Christians, to continue to play their part in the common longing to secure human rights, peace and respect for all people of the region;
- F. *Calls* for convening an ecumenical international conference in 2012 to address the new challenges Christians are facing in the Middle East, in collaboration with the churches in the region;
- G. *Invites* churches and their agencies who are engaged in support and solidarity work in the Middle East to provide coordinated support in the re-envisioning and re-invigoration process of the Middle East Council of Churches so that its mission as a unique ecumenical tool rallying and coordinating church witness and action can be fulfilled effectively; and
- H. *Prays* and continues to be involved in proactive ecumenical advocacy in solidarity with the churches in the Middle East.

9.3.5 Resolution on the United States of America’s Veto against the UN Security Council Resolution condemning Israeli Settlements in the Palestinian Territories

The central committee approved the following resolution by consensus:

The central committee of the World Council of Churches, meeting in Geneva from 16 to 22 February 2011, expresses its deep concern and disappointment that the United States of America vetoed a Resolution at the UN Security Council, on 18th February 2011, condemning Israeli settlements in the Palestinian Territories as an obstacle to peace.

The member churches of WCC, while acknowledging the right of the State of Israel to exist in security within internationally recognized borders, point out that the settlement policy of the State of Israel violates international law and obstructs the peace process between Israelis and Palestinians with unforeseeable consequences for peace and stability in the whole Middle East.

The WCC central committee notes, on the other hand, that the support in favour of the Resolution was overwhelming as 14 out of 15 members of the UN Security Council have voted in favour of the Resolution, and some 130 countries co-sponsored the Resolution.

Referring to the Cairo speech of President Barak Obama, which raised high expectations for a just peace in the Middle East, the WCC central committee

considers that the US veto against the Resolution contradicts the statement by the US president, that “The United States does not accept the legitimacy of continued Israeli settlements. ... This construction violates previous agreements and undermines efforts to achieve peace. It is time for these settlements to stop.”

The WCC central committee believes that the unilateral decision of the USA to veto the Resolution is a deeply regrettable mistake and the central committee calls upon the government of the USA, along with the other nations of the Security Council and the United Nations, to intensify efforts to promote peace and reconciliation in the region with respect to law and justice.

Rev. John Jillions, substitute for V. Rev. Leonid Kishkovsky, Orthodox Church in America, wished to have his dissent to the resolution minuted on two grounds – that it does not refer to the reasons why the USA vetoed the UN Security Resolution and is therefore one-sided, and that it is redundant with points adequately made in the Minute on the Presence and Witness of Christians in the Middle East.

9.3.6 Minute on the Rights of Migrants and Migrant Workers

The central committee approved the following minute by consensus:

Minute on the Rights of Migrants and Migrant Workers

1. In light of the consistent biblical invitation to create communities of hospitality and care for the sojourners and the strangers who reside in our lands; and in remembrance of Christ’s story that the righteous would care for strangers with the same respect that they would extend to Christ himself (cf. Matthew 25), the central committee of the World Council of Churches offers the following reflections on the need for churches to care for the plight of migrants and migrant workers in our world.
2. Migration continues to be one of the most pressing challenges of the contemporary world. According to the International Organization for Migration’s World Migration Report 2010, it is estimated that 214 million people live and work in a country other than that of their birth or citizenship. At least half of the migrants are in the category of migrant workers and around 15% of them are believed to be in irregular status. The growing pace of economic globalization as well as the current economic crisis has created more migrant workers than ever before.
3. Unemployment and increasing poverty have prompted many workers in developing countries to seek work abroad, while developed countries have increased their demand for labour and the requirements for immigration, especially skilled labour. Although migrants contribute to economic growth of host countries as well as home countries, their fundamental rights have been violated, especially in the contexts of the current economic crisis. The fact remains that in many situations, migrants and migrant workers lack adequate social protection, and their educational qualifications – many of which have enhanced their applications for citizenship – are not fairly recognized by the receiving country. Their contributions to enrich the countries and situations in various ways – human development, cultural diversity, knowledge and technological skills, contribution to demographic balance in countries where ageing populations are increasing – have been totally ignored.

4. Several newly industrialised economic countries allow migrant workers with irregular status to stay and work; these migrants continue to live in most vulnerable situations. Migrants in an irregular situation are often denied even the most basic labour protections, due process guarantees, personal security and healthcare. Rendered vulnerable by their irregular status, they are often afraid or unable to seek protection and relief from the authorities in receiving or sending countries.
5. In many contexts, human rights violations of migrant workers are closely linked to discriminatory laws and practices, and to deep-seated attitudes of prejudice and xenophobia, all of which contribute to the increased vulnerability of these individuals and groups. Political and legal debates on international migration are generally focused on issues such as border control, terrorism, transnational crimes and irregular migration. In such discussions, the human rights of migrants remain subordinate, if not marginal, to the concerns of the states.
6. In many host countries, a large number of migrants and migrant workers are unjustly detained without effective access to the necessary processes for the protection of their legal and human rights.
7. The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICRMW) was adopted in 1990 and entered into force in 2003. The main objective of the Convention is to promote respect for migrants' human rights. In so doing, the Convention does not create new rights for migrants, but aims at guaranteeing equal treatment and the same working conditions for nationals and migrants, whether documented or in irregular status. In other words, although legal migrants are entitled to claim more rights than undocumented migrants, the fundamental human rights of all need to be respected. It should be noted, in passing, that even though many countries have ratified this agreement, the EU members, the United States, Canada and Australia have, as yet, failed to do so.
8. While the issue of rights for migrant workers is different from issues related to human trafficking, we note that the vulnerability of migrant workers sometimes creates contexts in which migrant workers and their families are exposed to greater risks of sexual exploitation, gender-based violence, and multiple discriminations and specific challenges in access to employment and health services.
9. The World Council of Churches, through the Commission of the Churches on International Affairs (CCIA), has been actively involved in advocacy related to migration and the rights of migrant workers. Several member churches of the WCC have been actively involved in addressing the concerns of the migrants and migrant workers in their local contexts. However, a more coordinated and systematic approach to address the concerns of the migrants, migrant workers and their families needs to be undertaken within the ecumenical family in order to address this issue in a global ecumenical advocacy agenda.

Recalling the recommendations laid out in the Memorandum and Recommendations on Practising Hospitality in an Era of New Forms of Migration (2005 central committee), the central committee of the World Council of Churches meeting in Geneva from 16 to 22 February 2011, therefore:

- A. **Encourages** the WCC to initiate more coordinated advocacy initiatives within the framework of the recently constituted CCIA Working Group on Migrants, Migrant Workers and Stateless People;
- B. **Reaffirms** the importance of fostering a culture of prayer, worship, encounter and hospitality that will deepen and enrich the inclusive call to Christian community;
- C. **Stresses** the need for WCC member churches to call on States and closely work with civil society to combat the human trafficking and exploitation, especially of women and children for sexual exploitation;
- D. **Urges** churches to develop an advocacy strategy in their respective countries to encourage their governments to sign and ratify the *International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families*;
- E. **Condemns** the unjust detention of migrants; and
- F. **Commends** the commitment of churches and Christians who are engaged in protecting and safeguarding the rights of migrants and migrant workers.

9.3.7 Minute on Strengthening the Ecumenical Response to HIV/AIDS

The central committee approved the following minute by consensus:

Minute on Strengthening the Ecumenical Response to HIV/AIDS

If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Let the same mind be in you that was in Christ Jesus. (Philippians 2:1,2,5)

- 1. The three decades of living with HIV and AIDS in our world has been a journey of revelation of our vulnerabilities and strengths as communities, churches and as individuals. Even though the world has made great progress in care, prevention and treatment, there are more than 33 million people living with HIV in the world today. While currently there are more than five million people on HIV treatment, nearly 10 million people are waiting to receive treatment. And though the spread of the disease has slowed in many regions, in 2009 there were an estimated 2.6 million new HIV infections worldwide.
- 2. The World Council of Churches started to work on HIV and AIDS 25 years ago and many member churches have made great strides in dealing with HIV in a holistic manner. It is the tenth year of service of the Ecumenical HIV and AIDS Initiative in Africa, working with Churches and faith communities in accompanying people living with HIV and in transforming the theological perspectives in facing HIV and in striving to become compassionate and competent in confronting the root causes of the pandemic.
- 3. But the factors that make our communities vulnerable continue to challenge us. Poverty and inequity; violence and insecurity; broken relationships in families and communities; the low priority given to women and children in society; the inability to address the issues related to human sexuality and intravenous drug use; fragile livelihoods and lack of food security; lack of universal access to HIV prevention,

treatment, care and support, all contribute to this vulnerability. The decline in international and national investments in countering HIV and the inertia in mainstreaming HIV prevention, care and treatment into our daily life, threatens to undo the gains that have been made over the decades.

The central committee of the WCC, meeting in Geneva 16-22 February 2011, calls the WCC member churches to:

- A. **Remember** the millions of lives lost to AIDS and to continue to uphold their families and communities in prayer and action;
- B. **Acknowledge** the ongoing work of churches and faith communities in accompanying all those among us who live with HIV and those affected by the impact of the pandemic and to praise God for the witness of those living positively with HIV;
- C. **Review** the work we have done thus far in our own contexts and to fully participate, with civil society and governments in the UN General Assembly Comprehensive AIDS Review to be held in June 2011;
- D. **Renew** our commitment to serve communities in light of the changing face of the pandemic and the transforming needs of all people affected by the disease, including:
 - i. children born with HIV approaching sexual maturity;
 - ii. couples where one or both are living with HIV;
 - iii. widows, widowers and orphans; and
 - iv. communities, to ensure that universal access to prevention, care, support and treatment of HIV reach the millions who are yet to receive it;
- E. **Persevere** in eliminating stigma and discrimination against those who are living with HIV and AIDS;
- F. **Strengthen** the work of regional and national networks contributing to the ecumenical response to HIV, sharing good practises, experiences and resources; and
- G. **Reaffirm** our ecumenical commitment to “Live the Promise,” strengthening the campaign of the Ecumenical Advocacy Alliance, working with civil society to measure up to our responsibility and embracing the vision of the Joint United Nations Programme on HIV/AIDS (UNAIDS) – “Zero new infections. Zero discrimination. Zero AIDS related deaths”.

Triune God, our healer and strength, we bring to you the pain of the world and those who live under the shadow of death due to the HIV and AIDS pandemic. Forgive us for our complacency and our failure to act sufficiently, and to hold those in power accountable. We pray that you help us to see the face of Christ in all who are living with HIV, to help and support each other with compassion and love. We also pray that you grant us the grace and courage to make ourselves and our communities less vulnerable to HIV. Amen.

10 FINANCE

10.1 First report on finance

Rev. Dr Walter Altmann moderated a hearing session and invited Dean Anders Gadegaard, moderator of the finance committee, to make his first presentation on finance, as follows:

10.1.1 Introduction

The moderator of the finance committee presented an overview of WCC finances to the central committee. The report provided an update on financial results since the last meeting and considered future financial perspectives. In particular the report referred to the contribution income trends over the last seven years to highlight the challenges for the council.

10.1.2 2009 Financial report

The audited financial statements were authorized for issue on 30 April 2010. A relatively balanced result was achieved, with total income of CHF 36.3 million, and total expenditure of CHF 36.6 million. The required increase to unrestricted and designated funds of CHF 0.1 million was achieved. For the first time since defining the Funds and Reserves Policy in 2003, the entire membership and other unrestricted contributions, totalling CHF 5.9 million, were distributed to cover programme costs.

General reserves were reduced by CHF 2.9 million to CHF 7 million in accordance with plans. The reduction reflected the investment in 2009 of WCC's own funds in the completion of the fire security project and main hall renovation in the Ecumenical Centre.

10.1.3 Preliminary results 2010

		2010 Unaudited CHF 000s	2010 Revised Budget CHF 000s
<i>Income</i>	Membership contributions	5,146	5,325
	Other unrestricted contributions	111	171
	Programme contributions	21,279	21,828
	Investments and currency gains/(losses)	(462)	58
	Rentals, sales & misc. income	6,268	5,714
	Total income	32,342	33,096
<i>Expenditure</i>	Direct programme costs	10,975	12,467
	Staff costs	16,330	16,709
	All other costs and transfers	3,893	4,245
	Total costs and transfers	31,198	33,421
Surplus/(Deficit)		1,144	(325)
Increase/(Decrease) in Restricted Funds		469	(820)
Increase Unrestricted & Designated funds		675	495
Net Surplus/ (Deficit) for the year		1,144	(325)

In 2010, preliminary results reported CHF 32.3 million in total income and CHF 31.2 million total expenditure, an overall increase in funds and reserves of CHF 1.1 million. The increase to unrestricted and designated funds of CHF 0.7 million slightly exceeded the revised budget target of CHF 0.5 million.

The expenditure budget was reduced from CHF 33.9 million to CHF 33.4 million in September 2010 for two principal reasons. Firstly, the value of contributions in Swiss francs was adversely affected by the weakening of major currencies against the Swiss franc. Secondly, budgeted expenditure was increased by CHF 0.3 million to cover the cost of staff contract termination packages. The need to take decisions in July 2010 concerning reductions in staffing became unavoidable given the income expectations for 2011.

A surplus of CHF 1.1 million was reported principally because that expenditure was CHF 2.2 million below the revised budget. In particular, direct programme costs were CHF 1.5 million under plan. The reasons for the variance and implications for planning would be discussed in the finance committee. As a result of the reduced expenditure, programme balances carried forward to 2011 were CHF 1.3 million higher than planned.

The preliminary results reported general reserves at CHF 7.4 million, CHF 0.8 million below the general reserve target of 50% of annual staff costs. In February 2010, the project for renovation of the barn building at Bossey and creation of a conference hall was approved at a limit of CHF 6.5 million to be funded by mortgage loans to a limit of CHF 6.3 million. At 31 December 2010, given its positive cash flow during the year, WCC was able to fund CHF 1.9 million of the building works without recourse to borrowing. When

bank loans are taken up in 2011, WCC's investment of its own funds at Bossey will be released and the general reserves will increase accordingly.

10.1.4 Budget 2011

Contributions income for 2011, excluding IEPC and assembly, was budgeted at CHF 22.9 million, being CHF 3.2 million, or 12%, lower than in the preliminary report 2010. This will be the largest annual decrease in contributions income suffered over the last ten years.

In September 2010, prior to confirmation of contributions by the funding partners, executive committee considered a deficit draft budget which required a charge of CHF 0.7 million to general reserves. The budget was referred for further review, with the limit for the deficit budget set at a maximum of CHF 0.4 million. This draft budget included programme cost reductions of CHF 1.9 million compared with budget 2010.

Since September there were three main developments. Firstly, there was continued pressure on the value of foreign currencies, with an unfavourable impact of CHF 0.6 million on contributions income. Secondly, some funding partners were obliged to confirm contributions at a level CHF 1.2 million lower than had been anticipated. Finally, and as a compensating factor, following under-expenditure in 2010 compared to budget, the programme fund balances brought forward and available for expenditure in 2011 were CHF 1.3 million higher than planned in September.

Programme fund balances are now planned to reduce by CHF 1.8 million, from CHF 4.7 million to CHF 2.9 million, in 2011. On closing 2011 the programme fund balances will then consist of Mission and Evangelism reserves of CHF 1.3 million, CHF 0.7 million Bossey scholarships funds, CHF 0.4 million general scholarships funds, CHF 0.3 million Poverty, Wealth and Ecology project and CHF 0.2 million all others.

The draft budget includes IEPC at a reduced total cost of CHF 1.4 million to match expected income. It is expected that the conference centre project at Bossey will be completed in the summer this year. The budget therefore includes expected income and costs for the new hospitality services in the second half of the year. Finance committee would consider a budget for 2011 which was now close to the required target.

10.1.5 Framework budgets 2012-2013

In the draft budget 2011 programme expenditure was covered not only by current year income but also by CHF 1.1 million of programme fund balances and by the exceptional use of general reserves for CHF 0.5 million. Neither of these sources of funding was planned to be available in 2012.

Consequently, if programme contributions remain stable at CHF 18 million, the level included in the draft budget 2011, a CHF 1.6 million reduction in expenditure would be required in 2012.

The framework for 2012 assumed total income of CHF 33.5 million including CHF 3.0 million for the assembly reserve and CHF 7.7 million of other income including CHF 2.5 million to be generated from the hospitality services at Bossey. At the end of 2012, the assembly reserve was estimated at CHF 4.3 million.

10.1.6 Income trends and challenges

The finance sub-committee's remark in February 2010 that "there are strong indicators that the WCC will be facing a critical moment in its programme and financial planning for 2011 to 2013" was confirmed. The pattern of declining income was not inevitable, but reversing this trend requires comprehensive policy decisions which would be addressed during this meeting.

While the number of member churches contributing in 2010 has increased by 53, from 177 to 230, the fact remained that 148 (64%) of the contributing member churches pay CHF 3,500 or less, barely equal to the travel and accommodation costs for one participant at a central committee meeting. The value of annual membership contributions has decreased by CHF 1.3 million (21%) when comparing 2004 with 2010, and further reductions were projected for 2011 and 2012.

Programme contributions show the same negative trend, with dramatic consequences because this represents such an important part of the total income. Setting aside contributions for particular events such as assembly or IEPC, programme contributions decreased by more than one third, when 2011's budget is compared with 2004. WCC works with CHF 9.3 million less in programme contributions this year than in 2004.

The moderator of the finance committee then posed several questions for the central committee to consider: Why has this negative trend of reduced financial commitment become such a constant issue for the WCC? Do the churches and specialized ministries no longer identify themselves with the ecumenical movement in general and with the WCC in particular? Do they not see their concerns genuinely represented by the agenda of the council? Do they even have sufficient awareness of the council's agenda? Has the WCC become too preoccupied with maintaining its traditional programmes rather than listening to the actual concerns of its member churches – and has central committee failed to interpret these needs and expectations to the council by giving the required guidance and direction? It was hoped that these urgent questions would receive some response during the meeting.

He stated that in his country, the WCC is regarded as the privileged instrument of the churches worldwide. He went on to say that it is through the WCC that the churches can express, share and publicly explain their concerns and struggles, and also determine jointly their response and course of action. But far too many of those in Denmark complain that they never hear about the churches' concerns and struggles from the WCC. They expect with good reason rapid, focused political advocacy for those suffering oppression on grounds of race, religion or gender. And they cannot understand that the WCC as a worldwide fellowship of churches seems to remain silent when religious harassment takes place in so many parts of the world. There is a feeling in his own country that there should be not only prayers and letters of solidarity, but visible actions taken in the political world and a common voice, especially in the mass media.

He then urged the central committee meeting to give guidance to the council in accordance with their constituencies' wishes and expectations. He stated that this was only in this way that the WCC would regain its importance to all of us, and when it does,

churches and specialized ministries would find it essential to increase their contributions to this prime instrument of church cooperation in the world.

10.1.7 Other matters

In its meeting, the finance committee would also be called upon to consider:

- capital expenditure plans 2011-2014
- a progress report on the conference centre development at Bossey
- developments in the financial situation of the WCC pension fund

10.1.8 Discussion

Members of the central committee offered questions and comments on the preliminary finance report, and urged the finance committee to look carefully at the issues raised in the report. The central committee then received the report with appreciation and forwarded it to the finance committee for further consideration.

10.2 Finance committee report – narrative

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a decision session and invited the central committee to join together in prayer at the beginning of the decision-making phase of the meetings.

Dean Anders Gadegaard presented the following narrative report from the finance committee:

10.2.1 Financial statements 2009

The finance committee received a brief presentation from the auditors, PricewaterhouseCoopers, on the report for the financial year 2009, the audit process and the assessment of the internal control system, which was found to be satisfactory.

In 2009 the council reported total income of CHF 36.3 million and total expenses of CHF 36.6 million. The consolidated financial statements were approved and authorized for issue by the officers of the finance committee on 30 April 2010.

10.2.2 Financial results 2010

A report on the preliminary results 2010 was presented with total income of CHF 32.3 million, being CHF 4 million less than 2009. As a result of programme expenditure falling CHF 1.5 million below revised budget, an increase to funds and reserves was reported, including an increase to unrestricted funds of CHF 0.7 million. The preliminary results show general reserves at CHF 7.4 million, or CHF 0.8 million under the target of 50% of staff costs for the year concerned. Programme fund balances closed CHF 1.3 million higher than budgeted.

10.2.3 Cost-share model for related organisations' use of office space

A cost-share model had been documented and discussed with the related organisations. The general secretary had met other general secretaries in the Ecumenical Centre to discuss its implementation. Standard rental agreements are currently under review by the

related organisations on the understanding that they are to be finalized and signed, to allow a rental increase on a fair cost-share basis to be introduced from January 2012. The committee expressed support for this approach.

The committee discussed the approach adopted in renting office space to commercial tenants as well as to related organisations. It was considered that effort should be made to improve rental income from the Ecumenical Centre.

10.2.4 Report of the governance review continuation group

The committee's discussion of the report of the governance review continuation group focused on four issues. Firstly, the specific strategic role of the central committee was emphasized, in relation to the level of governance responsibilities which could be accorded to executive committee.

Secondly, there was discussion of the degree of delegation of financial responsibilities in particular, and agreement on the fact that a very large proportion of financial responsibilities could be more effectively exercised by executive committee, including monitoring of financial results and budgets. In this scenario, executive committee should also be required to report formally to central committee, particularly on financial matters relevant to programmatic and strategic prioritisations.

Thirdly, the number of members and the frequency of meetings were discussed, with emphasis on the possible financial savings which might be realised in favour of programme work. It was clarified that in 2011, governance costs are budgeted at CHF 686,000 for central committee, executive committee and officers' meetings. Governance costs are charged to unrestricted funds. In 2011, governance costs represent 14% of unrestricted income, this being the income stream used to cover important programmes and projects such as Faith and Order, church relations, and communications, which do not attract sufficient restricted contributions from funding partners. It was agreed unanimously that savings on governance expenditure are required.

Finally, the committee discussed the importance of its relationship with ACT Alliance, referring in particular to the importance of close collaboration in order to address the priorities of eradication of poverty, the campaign against hunger and the commitment to justice in economic relations, as expressed in paragraph 9 of the moderator's address.

In light of the discussion, the finance committee forwarded several suggestions to the governance review group.

10.2.5 Budget 2011

The committee reviewed a draft budget for 2011 with total income of CHF 30.5 million, total expenditure of CHF 32.9 million and a net reduction in funds and reserves of CHF 2.4 million (including a reduction in programme funds of CHF 1.8 million from CHF 4.7 million to CHF 2.9 million). The draft budget included a deficit on unrestricted funds of CHF 0.4 million to be charged to general reserves thus not exceeding the maximum limit set by executive committee in September 2010.

Since September 2010, budgeted programme contributions have been reduced by CHF 1.5 million, being CHF 1.2 million in real reductions and CHF 0.3 adjustment for the

expected impact of lower foreign exchange rates. Programme fund balances brought forward from 2010 are CHF 1.3 million higher than formerly estimated, offsetting the impact of the late income adjustments.

The budget includes IEPC costs of CHF 1.4 million reduced slightly since September to match expected income.

The finance committee observed that the programme for interreligious dialogue suffered a severe reduction of 42% in its budget compared to 2010 as a result of the staffing situation. The committee considered that this reduction was disproportionate given the priority of the work and expects that this will be corrected in 2012.

10.2.6 Framework 2012-2013

While the budget 2011 benefits from use of CHF 1.8 million in programme fund balances and a draw on general reserves of CHF 0.4 million, neither of these sources of funding is planned to be available in 2012.

The schedule reviewed by the committee projected programme contributions at CHF 18 million, being the same level as that budgeted for 2011. In this scenario it had been calculated that programme costs would have to be reduced by CHF 1.6 million compared to budget 2011.

The moderator emphasised that the scenario was based on a stable level of income in contrast with the trends discussed.

The finance committee regretted that it was not possible to share this information with the programme committee at this stage given the short time assigned for the committee work. Prioritisation of programme work is needed in order to allow the preparation of a draft budget which would be required by May 2011.

10.2.7 Income development

A representative of the fundraising advisory group joined the meeting to share the group's recommendations. Its report and recommendations are attached as an appendix.

The committee heard a presentation on the implementation of the *income development strategy 2011-2013* approved in September 2010 and received the requested analysis of membership contributions. The report highlighted the fact that member churches contribute to the WCC in more ways than only through their membership contributions. Some churches participate directly with contributions to programmes. In addition a trend for increasing contributions in-kind where member churches participate in offering hospitality has been observed.

It was noted that communication of WCC's work is vital to the fundraising effort together with the awareness that programmes must be understood as relevant to local congregations. Regional networks need to be developed in a systematic way so that churches can work together participating actively in WCC programmes.

It was recognized with gratitude that the specialized ministries have remained committed to ecumenical partnership with the WCC despite the financial difficulties experienced by them directly.

10.2.8 Capital expenditure and treasury

Capital expenditure 2010 totalled CHF 1.3 million, CHF 1.1 million less than the approved limit of CHF 2.4 million. The under-expenditure concerned principally CHF 0.8 million for the Bossey conference centre, where work originally scheduled for 2010 is now planned to take place in 2011.

Capital expenditure plans for 2011 were presented, totalling CHF 5.5 million. The plans included CHF 4.8 million for the Bossey conference centre, bringing total expenditure over 2009-2011 to the limit of CHF 6.6 million. In addition to the annual planning for maintenance and replacement of equipment at the Ecumenical Centre, 2011's plans included CHF 0.2 million for work on the entrance ways and main reception hall, including flooring in the central corridors.

The planning schedule indicated capital expenditure at relatively low levels in 2012 to 2014.

It was reported that the residential building would reach the end of the period of its status as moderately priced rental accommodation in 2014. A strategy would be required to manage the transition.

A schedule was reviewed presenting the expected levels of general reserves 2011-2014, taking into account capital expenditure plans, new loans and loan reimbursements, the 2011 budgeted deficit, and small credits to unrestricted funds in future years. In the financial model, general reserves would exceed the target of 50% of annual staff costs in 2011 if the maximum loan limit of CHF 6.3 million for the Bossey conference facilities was utilised.

10.2.9 Investment policy

A report on WCC's investments was received. It was confirmed that CHF 9.3 million remains held in CHF deposits and short-term treasury bonds, respecting the investment objective of capital preservation. CHF 6 million is held in a balanced investment portfolio, with 40% allocation to equity investment funds. Modest returns of 1.35% were reported for 2010.

A draft revision to the statement of ethical guidelines was distributed. There was insufficient time to study the policy.

10.2.10 10th Assembly

The financial profile for the 10th Assembly was reviewed. The committee discussed the estimated figure of CHF 3.5 million to be raised from an additional annual contribution from the member churches. Some members expressed concern that this additional financial request is made rather than being included in the calculation of the annual membership contribution over seven years. Other members accepted that the additional request was a traditional practice. It was agreed that it would be preferable to add the additional one-seventh contribution to the annual contribution provided that changing to that method would not result in reduced contributions overall.

Several members expressed concern that they had not received the letter requesting the additional contribution to the assembly fund.

10.2.11 Progress report on the conference centre at Bossey

The committee heard a report on the progress of the building work on the barn renovation and conference hall development at Bossey which had been approved by the executive committee in February 2010. The capital expenditure limit for the project is CHF 6.6 million to be funded by a maximum limit of CHF 6.3 million in mortgage loans.

The renovation of the barn was well under way and the work on the new conference hall had been started. The construction work is expected to be completed in summer 2011.

The process for approving contracts was described, including their submission to the officers of the finance committee.

Fundraising initiatives had been launched with a target of CHF 1 million. The finance committee expressed concern that there were no significant contributions to date.

10.2.12 Report on the meeting with representatives of the pension fund board

A brief report of the meeting held on 16 February 2011 between members of the finance committee and representatives of the pension fund board was reviewed. While results for 2010 are not yet finalised, the finance committee estimates that coverage will have dropped to about 80%, representing a deficit of approximately CHF 20 million. The pension fund board representatives reported that a process for determining the future strategy was now in progress; proposals for solutions will be presented to the executive committee in September 2011.

Members of the finance committee expressed their deep concern for the level of the deficit, recognizing that this presented a severe financial challenge to the pension fund board.

10.2.13 Issues raised in prior meetings

A report listing the actions taken with regard to recommendations raised by finance committee in September 2009 and by the finance sub-committee since then was reviewed. All issues had either been resolved, or were addressed during the agenda of this meeting.

10.2.14 Appendix – Report of the Fundraising Advisory Group

The fundraising advisory group was established by the 2009 central committee to accompany the income development efforts of IMD staff in light of the current difficult financial situation. Despite income reductions, the group was inspired by positive results and new creative approaches.

This third meeting allowed an opportunity to review the progress that has been made on the WCC Income Development Strategy 2011-2013 since the last meeting. It received the Progress Report on Income Development Strategy with appreciation for staff efforts and achievements. In particular the new approach to membership contributions was very encouraging, as it has raised the number of contributing churches by 35% from 177 to 230 within a year. The level of contributing churches among central committee members even increased from 77 % to 95%. The key to this success was personal communication by staff and active support through many central committee members in their regions.

In order to further relationships and giving, central committee members are strongly encouraged to participate in this effort in close cooperation with IMD staff members.

Together with the communications committee the group discussed and affirmed upcoming fundraising opportunities and initiatives with Korean partners and from individual and congregational donors especially in relation to the upcoming assembly, in particular the use of new technologies and media including an enhanced web presence and online approach.

The fundraising advisory group recommended to the finance committee that it be made a committee of the central committee:

- to continuously monitor and affirm income development;
- to engage members of the governing bodies in fundraising initiatives with a systematic outreach to the member churches;
- to support the enhancement of staff resources;
- to engage members of governing bodies in fundraising initiatives such as individual giving and foundations; and
- to further the stewardship campaign for membership by:
- building on the successes of 2010 with an emphasis on outreach and continued relationship building;
- initiating a special dialogue with the 30 churches paying less than 10% of their suggested contributions;
- exploring possibilities for expanded financial reporting including in-kind contributions, to make more visible the holistic nature and extent of member church financial support;
- reporting on membership contributions in such a way as to demonstrate the influence of fluctuating exchange rates; and
- support efforts for reengaging churches classified as non-active and/or developing a way to clarify the status of a significant number of inactive member churches.

10.3 Finance committee report – action on recommendations

The central committee approved by consensus the appointment of Ms Outi Vasko as an officer of the finance committee, replacing Rev. Carmen Lansdowne who has shifted to the audit committee.

Upon recommendation of the finance committee, and in light of the narrative report as presented, the following were approved by consensus:

- to adopt the 2009 financial statements;
- to require that if the final results of 2010 record an increase to unrestricted funds above the budget of CHF 0.5 million, the excess be credited to general reserves;

- to delegate to the officers of the finance committee the authority to approve the financial statements 2010 and authorise them for issue;
- to require that a policy for rental of office space and facilities in the Ecumenical Centre be developed, for review at the next executive committee meeting;
- to approve the proposed budget 2011;
- to adopt the framework 2012-2013 recognising that it is urgent that there be clear prioritisation in decisions affecting planning for 2012;
- to consider developing a role description for central committee members which would include the requirement to maintain contact with member churches, encourage participation through membership contributions and other means, and to provide written reports on activities to IMD staff;
- to request that the fundraising advisory group consider what improvements might be made to the present membership contributions scheme, reporting back to the finance committee in September 2012;
- to approve the capital expenditure limit of CHF 5.5 million for 2011;
- to require that a study be conducted to present options for investment in the Ecumenical Centre to increase its capacity to generate rental income and improve its ecological profile;
- to require that if the general reserves exceed the limit of 50% of annual staff costs that the loan draw-downs be reduced accordingly;
- to require that revision to the statement of ethical investment guidelines be presented for review at the next executive committee meeting.

After discussion, the central committee approved by consensus to request the executive committee to consider the role and reporting mechanisms of the fundraising advisory group and to make a recommendation to the central committee in 2012.

11 GOVERNANCE

11.1 Final report of the governance review continuation group

Rev. Dr Walter Altmann moderated a hearing session and invited Ms Arja Birgitta Rantakari, moderator of the governance review continuation group, to make the first presentation of the group's final report and recommendations (see Appendix III). She presented the background of the report and stated that this central committee was being asked:

- to agree – or change – the key 'pillars' or principles of the report;
- to begin a process to embody those principles in the Constitution and in the Rules; and
- to begin a process to consider how implementation would happen at and after the assembly.

Ms Rantakari then invited Bishop Taranath S. Sagar to continue the presentation of the report by drawing out the key principles behind the proposals. Ms Rantakari concluded the report with a summary of the process to be undertaken during this central committee meeting in preparation for decisions on the group's recommendations.

The central committee then offered initial reactions to the report and its recommendations.

11.2 Plenary discussions on governance

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session. Bishop Taranath S. Sagar introduced the two sessions dedicated to discernment and reflection on the recommendations of the governance review continuation group.

Rev. Dr Clifton Kirkpatrick began the discussion on the first day with comments on the consultative process undertaken by the governance group, the ecclesial landscape as they have observed it, and the major theological tenets undergirding the process. Dr David Goodbourn then shared responses to the questions and concerns raised during the first presentation of the governance group's report, particularly regarding the proposed role of the central committee and the impact on participation, representation and balances. Justice Sophia Adinyira concluded the first day's presentations with some comments on the value of participation in a smaller central committee and the principle of rotation for the executive committee.

Members of the central committee then engaged in table conversation and plenary discussion.

Rev. Dr Walter Altmann moderated the next hearing session on governance. Rev. Dr Clifton Kirkpatrick shared five central themes which the governance group discerned in the comments arising from the previous day's hearing on governance, namely:

- role of central committee for ecumenical leadership
- distribution of roles and powers between central committee and executive committee
- size, frequency of meetings, name and financing of central committee
- the priority of the four historic streams of the ecumenical movement
- relationship of ACT Alliance to the central and executive committees.

Dr Kirkpatrick spoke briefly on each of these points and then invited the central committee to deliberate and bring forward creative recommendations. He then led the central committee in a prayer for God's guidance.

After small-group discussion, Ms Anne Glynn-Mackoul shared some reflections on the lack of clarity on crucial governance roles which had led to the creation of the governance review process. She noted progress that had already been made and spoke about some of the key points underlying the present recommendations. Bishop Taranath S. Sagar then spoke about the specific financial implications of the governance group's recommendations.

The central committee then engaged in further plenary discussion before closing with prayer.

11.3 Action regarding governance

Rev. Dr Walter Altmann moderated a decision session and invited Archbishop Dr Joris Vercammen and Mrs Paula Devejian to present the report and recommendations of the governance review continuation group. Archbishop Vercammen noted that the continuation group received and reflected upon input from all of the other committees.

The policy reference committee had welcomed the moderator's reflection on the governance review continuation group and expressed thanks to the group for their extensive work on these important issues. However it urged careful consideration of concerns raised by central committee members about this report as well as what is expressed in the policy reference committee report.

The finance committee had forwarded the following suggestions to the governance review group, requesting that group to:

- describe in more detail the strategic role and responsibilities of the central committee, in particular clarifying its task in considering the ecclesial landscape, political developments and defining priorities for strategic action; as a consequence, the reason for the assignment of the majority of governance responsibilities to executive committee will become clearer;
- consider assigning the responsibility for determining overall financial priorities for programme work to the central committee, in coherence with its responsibility to set the policies and strategies, while holding the executive committee accountable for the implementation of the strategy, monitoring and reporting to the central committee;
- take into account that if it is not acceptable to reduce both the number of members and the frequency of meetings, that the preference of the finance committee is to favour less frequent meetings, while maintaining the current number of members; and
- take into account the unanimous preference of the finance committee to granting formal representation to ACT Alliance in central committee and in executive committee, and that in addition, terms of mutual accountability should be agreed.

In the programme committee opinion was tested on whether ACT Alliance and WCC should be structurally bound together as proposed in the governance report or should serve in each other's governing bodies only as advisers/observers. By a margin of 4 to 1 the opinion was in favour of observer/adviser status only.

Archbishop Vercammen then introduced the process and timeline envisioned for carrying the discussion forward. Mrs Devejian read the report and recommendations, which began with an affirmation that the governance review is grounded in Article III of the Constitution and on the Common Understanding and Vision.

After extensive discussion and amendment, the following points were approved by consensus:

11.3.1 Affirmations

The central committee made the following affirmations:

- a. that the WCC continue with a three-layer governance system, comprising assembly, central committee and executive committee and that each of these bodies has specific responsibilities for enabling the churches to live the fellowship and lead the ecumenical movement and for good governance of the WCC;
- b. that all of these bodies be composed so that the balances mandated by current policy are honoured at each level of the council's life and governing bodies and committees;
- c. that the WCC continue with the current size of the central committee and the executive committee; and
- d. that as the central committee carries out the governance and ecumenical leadership of the WCC, the cost of governance needs to be reconsidered and reduced if necessary and/or more income generated for the organization to be sustainable and that we have concrete financial breakdowns for future consideration.

11.3.2 Clarifications

The central committee offered the following clarifications as guidance for the continuation group:

- a. The assembly shall be the supreme legislative body governing the WCC in order to carry out the council's core calling as stated in the WCC Constitution. The assembly shall elect president(s), elect the central committee, determine overall policies of the WCC, review programmes, and delegate to the central committee specific functions.
- b. The central committee is that governing body with responsibility and authority to carry out the vision and policies of the assembly, and to promote on its behalf the living fellowship of the churches and the coherence of the one ecumenical movement. The central committee shall implement the policies of the assembly and exercise the functions delegated to it by the assembly. The central committee shall delegate to the executive committee certain specific governance functions for which the executive committee shall be held accountable by the central committee. Its principal task is to seek to discern the will of God for the churches together and for God's world, and to enable the various actors to carry out the will of God within the one ecumenical movement.
- c. The executive committee shall be entrusted with and accountable for specific governance authority and responsibility of the WCC as delegated by the central committee, including programmatic oversight, finance and personnel matters.
- d. The assembly and the central committee each hold major responsibilities for living the fellowship and giving leadership to the ecumenical movement. (Note: attached to the report is an illustrative example of the kinds of agenda items that might be included in a central committee meeting for deepening the capacity to carry out these responsibilities.)
- e. In addition, all three bodies have governance responsibilities. The governance responsibilities for the three governing bodies would be divided as follows:

Assembly	Central Committee	Executive Committee
Setting broad goals for the World Council of Churches	Determine and develop the strategies to deliver the broad goals; and set programme strategies and goals, including financial strategies	Ensure the implementation of the strategy
Elect president(s) of the World Council of Churches	Elect the moderator, vice-moderators and executive committee	Appoint leadership staff
Elect the central committee	Hold the executive committee accountable	Oversee finance
Approve and amend the constitution and rules	Elect the general secretary	Monitor resource management
Determine overall policies of the World Council of Churches	Approve and amend certain WCC Rules	Monitor programmes
Review programmes	Appoint commissions and advisory groups and adopt their by-laws	Establish personnel policies
Delegate to the central committee specific functions	Decide membership matters	

f. The distinction between governance and management is defined as follows:

Governance <i>(responsibility of the Governing Bodies as led by the Moderators)</i>	Management <i>(responsibility of the General Secretary as the leader of the work and the staff of the WCC)</i>
Identity, vision and mission: identifying what the organisation is and is for.	Turning the strategic plan into objectives and activities
Strategy – setting and reviewing the broad strategic goals.	Providing leadership, creativity and drive to the life of the organization
Accountability – holding the general secretary accountable for the work of the staff, ensuring accountability to the broader membership and ensuring the activities remain true to the	Proposing, controlling and monitoring the budget

defined self-understanding and ethos.

Resources – bringing together the human, physical and financial resources the organisation needs and ensuring they are properly deployed.	Deploying the available resources efficiently and effectively
Compliance – ensuring that the organisation behaves properly, obeys the law and follows its own constitution and rules.	Communication both within the organization and outside it
Management of risk – assessing the risks (including financial risks) the organisation faces and ensuring there are strategies in place to handle them.	Fulfilling accountability to the bodies responsible for governance
Appointment and management of the leadership staff according to the rules currently in force.	Appointing and managing the staff according to the rules currently in force

11.3.3 Guidance

The central committee adopted the following understanding as guidance for the continuation group:

a. That the role of the general secretary shall be as follows:

The general secretary shall lead the work of the WCC and shall speak on its behalf. The general secretary shall serve as the chief executive officer of the WCC, including final responsibility for the work of the WCC and its staff, and for representing the organization. The general secretary shall be accountable to the central committee for the programmes, policies and strategic direction of the WCC, and to the executive committee for managing the organizational side of the WCC.

The general secretary shall appoint or provide for the appointment of staff to conduct the continuing operations of the WCC.

b. That the role of the officers shall be as follows:

The moderator shall have primary responsibility for assuring the coherence of the work of the central committee and of the executive committee and for assuring that the ethos of consensus characterizes all aspects of the governance of the WCC.

The moderator shall have primary responsibility for chairing sessions of the central committee and of the executive committee, sharing this role with the vice-moderator(s), and together they may delegate responsibility for moderating specific sessions of the central committee and/or executive committee to one of the presidents or to members of the central committee or executive committee with specific expertise.

The moderator, vice-moderator(s) and general secretary together shall lead the planning of the meetings of the central committee and the executive committee.

Together they shall identify issues that belong to the central committee for discernment and decision or further action, or belong to the executive committee. They shall assure that sessions and committees of the central committee have appropriate leadership and resources (information and time) to enter into the process and ethos of consensus discernment, and that the sessions and committees of the executive committee have sufficient resources and expertise to undertake all responsibilities that have been delegated to the executive committee.

The moderator, vice-moderator(s) and session moderators shall encourage the participants in meetings to challenge one another and the member churches to deepen their fellowship, respect and mutual accountability, shall ensure that meetings foster the common understanding and vision of the WCC, cultivate the ethos and facilitate the process of consensus discernment, and help to foster coherence within the ecumenical movement.

c. That the role of the presidents shall be as follows:

The presidents shall be members of the central committee.

In addition to their governance role as members of the central committee, the specific role of the presidents is to promote the values of the ecumenical movement and to advocate for and interpret the work of the WCC, especially in their respective regions or ecclesial traditions, and to enhance the WCC contact with the leadership of the churches in their region.

The central committee may invite the presidents to undertake certain tasks or reflections and report back to the central committee.

d. That the three governing bodies meet on an eight year cycle as follows: the assembly every eight years, the central committee every two years, and the executive committee every six months, effective following the assembly in 2013.

11.3.4 Further work

The central committee appointed a “continuation committee” to continue the governance review process. The mandate of this committee shall be to:

- Analyze committees and their relationships to the governing bodies and propose any changes needed;
- Analyze commissions and other consultative bodies and their relationships to the governing bodies and propose any changes needed;
- Bring proposals for the best way to relate the WCC to the ACT Alliance and ecumenical partners, including how they participate in the meetings of the central committee and its committees;
- Propose how the programme and commission work of the WCC can be better integrated into the life of the central committee;
- Explore the feasibility of instituting a pattern of rotation in the membership of the executive committee in order to broaden participation by members of the central committee;

- Further explore the nomination, election and role of the presidents. For instance the nominations of the presidents might come from the regional ecumenical organizations; the presidents' role might also include encouraging active participation through membership contributions and other means, and using their influence to assist the WCC in fundraising;
- Look again to the formulation of 11.3.3.a and 11.3.3.b above, where the role of the moderator is further formulated in also representing the WCC and also bearing the responsibility for the work of the WCC, and consider whether the nomination and election of moderators and vice-moderators should be reviewed;
- Propose changes to the policies and practices that may be needed to implement these actions;
- Propose amendments to the WCC Constitution and Rules that may be needed to implement these actions;
- Consult with core constituencies as these items requiring further work are developed; and
- Propose an appropriate consultative process, the implementation of which will be overseen by the general secretary.

The central committee further approved:

- That we as central committee members commit ourselves to inform the church(es) we represent about the results of the discussions made in the central committee; and
- When new proposals are presented in the coming months, that we as central committee members commit ourselves to participate in discussions in our church(es), denominations, regions, confessional groups and with other partners in the ecumenical movement with which we as central committee members may be engaged or affiliated. The content of these consultations shall be reported back to the WCC secretariat in a timely manner.

Several central committee members asked that the minutes reflect their hope that an appropriate and well-defined role for the presidents be articulated to the next central committee meeting.

Ms Kathryn Lohre asked that the minutes take note that she had offered suggestions of logistical and administrative changes than can be made to meetings of the governing bodies in order to reduce both cost and ecological impact.

In the discussion on the report of the finance committee, the central committee approved by consensus to refer to the governance review continuation group the suggestion of the finance committee that the presidents' role as ambassadors be defined to include the responsibility for strengthening the network of churches in their region, encouraging active participation through membership contributions and other means and reporting back on developments to central committee.

12 PERMANENT COMMITTEE ON CONSENSUS AND COLLABORATION

Rev. Dr Walter Altmann moderated a decision session and invited Archbishop Bernard Ntahoturi to present the report of the July 2010 meeting of the permanent committee on consensus and collaboration (see Appendix IV). It was noted that the meeting had taken place some months ago, that the report had already been received and acted upon by the executive committee, and that the recommendations had already been incorporated into the relevant processes within the council. After discussion, the central committee approved by consensus to receive the report with appreciation.

13 MEMBERSHIP MATTERS

13.1 Introduction of membership matters

Rev. Dr Walter Altmann moderated a hearing session and invited Rev. Dr Olav Fykse Tveit to present the recommendations of the executive committee regarding membership matters. The central committee received the recommendations and referred them to the policy reference committee for further consideration. Members asked that the policy reference committee provide some guidance on the application of Rule I.3.b.3 “An applicant church must ordinarily have at least fifty thousand members. The central committee, for exceptional reasons, may dispense with this requirement and accept a church that does not fulfil the criteria of size.”

13.2 Action on membership matters

Rev. Dr Walter Altmann moderated a decision session and invited the policy reference committee to present its recommendations regarding membership matters.

Ms Alison Jane Preston presented the committee’s narrative report, as follows:

The policy reference committee reviewed the report on membership matters and discussed the executive committee recommendation.

The committee took note of the “exceptional reasons” offered by the executive committee for accepting the application for the membership of the Evangelical Lutheran Church in Jordan and the Holy Land, i.e.

- The church is one with a strong ecumenical commitment.
- The church has a long-standing relationship with the WCC.
- The church plays an active role in a major programmatic area or regional concern of the WCC (from the minutes of the executive committee, February 2011).

The committee also took note of the executive committee’s interest to further expand on the criteria for accepting this application for membership under exceptional reasons, which concern the size of the church.

Upon recommendation of the policy reference committee, the central committee approved by consensus:

- to accept the application for membership of the Evangelical Lutheran Church in Jordan and the Holy Land, according to WCC Rules:

“The central committee shall consider applications for membership according to the consensus model of decision making. The application shall be accepted for a specified interim period of participation in the work of the World Council of Churches and for interaction with the local fellowship of member churches. The member churches of the World Council of Churches shall be consulted during the interim period. The central committee shall assess whether a consensus of member churches has developed in favour of the application, in which event the applicant church shall be considered a new member church. If there is no consensus, the central committee shall deem the application rejected.” WCC Rule I.5.
- to establish an “interim period of participation in the work of the World Council of Churches and for interaction with the local fellowship of member churches” of 18 months, so that at the meeting of the central committee in September 2012, a final decision can be made.

Central committee members asked that, in future, all applications for membership be presented to the central committee for information, as required in the Rules.

14 NOMINATIONS

14.1 Nominations to governing and consultative bodies

Rev. Dr Walter Altmann moderated a hearing session and invited Rev. Dr Olav Fykse Tveit to present the recommendations of the executive committee regarding nominations to governing and consultative bodies. The central committee forwarded items 1-8 on the paper to the nominations committee for further consideration, and held item 9 until a later point in the agenda. It was noted with concern that there were several cases in which a woman is being replaced by a man, and the nominations committee was asked to take this into consideration.

14.2 Action on nominations to governing and consultative bodies

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a closed decision session and invited the nominations committee to present its report and recommendations. Bishop Samuel Robert Azariah, Dr Evelyn Parker and Rev. Aaro Rytkönen presented the committee’s work. They noted that the mandate of the proposed governance continuation committee would be presented by the governance group (see minute 11.3.4), whereas the nominations committee was only tasked to bring names of those to serve.

Upon recommendation of the nominations committee, the central committee approved by consensus:

a. Central Committee

- that the Rt Rev. Dr Peter Forster (Church of England) replace the Rt Rev. Thomas Butler

- that Rev. Dr Geoffrey Black (United Church of Christ, USA) replace Rev. Dr John Thomas
- that Rev. Lala Rasendrahasina (Church of Jesus Christ in Madagascar, FJKM) replace the late Madame Vaoalimanga Suzette Razanadrakoto
- that Archbishop Anders Wejryd (Church of Sweden) replace Ms Margareta Grape
- that Rev. Alexander Vasyutin (Russian Orthodox Church, Moscow Patriarchate) replace Archpriest Igor Vyzhanov
- that Rev. Dmitry Sizonenko (Russian Orthodox Church, Moscow Patriarchate) replace Archpriest Vsevolod Chaplin

b. Executive Committee

- that Archbishop Anders Wejryd (Church of Sweden) replace Ms Margareta Grape

c. Permanent Committee on Consensus and Collaboration

- that Archpriest Mikhail Gundyaev (Russian Orthodox Church, Moscow Patriarchate) replace H.E. Metropolitan Hilarion of Volokolamsk

d. Commission on World Mission and Evangelism

- that Dr Rob Hay (World Evangelical Alliance) replace Dr Rose Dowsett

e. Commission of the Churches on International Affairs (CCIA)

- that Rev. Dr T. DeWitt Smith, Jr. (Progressive National Baptist Convention, Inc.) replace Dr Major Lewis Jemison
- that Mr Roel Aalbersberg (Protestant Church in the Netherlands) replace Ms Jeanne Charlotte Venema

f. Faith and Order Standing Commission

- that Rev. Dr Glenroy Lalor (Jamaican Baptist Church) replace Dr Neville Callum

g. Joint Consultative Group between the WCC and Pentecostals

- that Rev. Marjut Haapakangas (Evangelical Lutheran Church of Finland) replace Rev. Tuija Mannström
- that Dr Konstantinos Kenanidis (Ecumenical Patriarchate) replace Mother Superior Theoxeni

h. Assembly Planning Committee

- that Mr Jorgen Thomsen (DanChurchAid) replace Ms Kirsten Lund Larsen

i. Continuation Committee (governance review)

- that the following persons be appointed to the governance continuation committee:
 - i. Mr Roel Aalbersberg (Interchurch Organization for Development Cooperation, ICCO)

- ii. Justice Sophia O.A. Adinyira, CC member (Church of the Province of West Africa)
- iii. Ms Christina Biere, CC member (Evangelische Kirche in Deutschland EKD)
- iv. Mrs Paula Devejian, CC member (Armenian Apostolic Church, Mother See of Holy Etchmiadzin)
- v. Rev. Carlos Duarte Voelker, CC member (Iglesia Evangélica del Rio de la Plata)
- vi. Dr David Robin Goodbourn, CC member (Baptist Union of Great Britain)
- vii. Ms Carmencita Karagdag, CC member (Iglesia Filipina Independiente)
- viii. Mrs Anne Glynn Mackoul, CC member (Greek Orthodox Patriarchate of Antioch and All the East)
- ix. Mr Itayi Ndudzo, CC member (Methodist Church in Zimbabwe)
- x. Dr Audeh B. Quawas, CC member (Greek Orthodox Patriarchate of Jerusalem)
- xi. Mrs Arja Birgitta Rantakari (Evangelical Lutheran Church of Finland)
- xii. Bishop Taranath S. Sagar, CC member (Methodist Church in India)
- xiii. Bishop John Franklin White (African Methodist Episcopal Church)

Rev. Motoe Yamada wished the minutes to reflect her disappointment that there were no ordained women on the governance continuation committee.

Dr Soritua Albert Ernst Nababan wished the minutes to reflect his disappointment that there were no members from Russia or China on the governance continuation committee.

j. Regarding gender balance

- to recognize those churches who have been working towards gender balances even in the midst of challenging circumstances and to request all member churches to work towards the same, reminding them of the decision of the central committee in 2009 “that, in the event of a vacancy, the churches submitting changes in the membership of governing and consultative bodies include a rationale when balances are not met”.

15 PROGRAMME

15.1 Report of the programme committee core group

Rev. Dr Margaretha M. Hendriks-Ririmasse moderated a hearing session and invited Dr David Goodbourn to present the report as acting moderator of the programme committee. Dr Goodbourn began by informing the central committee that Ms Lois McCullough Dauway suffered a stroke during the September 2010 meeting of the executive committee.

Rev. John McCullough, Ms Dauway’s brother, shared that she was recovering well and had asked John to share the following words: “I send you my fondest greetings and in time I look forward to seeing you all.” Dr Goodbourn asked Mr McCullough to take the

committee's greeting back to her, and then led the committee in prayer for God's hand of healing over her.

Dr Goodbourn then presented the report of the programme committee core group, which met prior to this meeting to prepare for the work of the programme committee.

Fr Heikki Huttunen and Ms Christina Biere shared how the programme of the council had responded to the 2009 central committee reflections, and how the programme committee had been prepared for this meeting. They then noted seven cross-programmatic themes around which it was felt that programme committee could offer helpful input, being:

- the engagement of the churches in programme work
- the cross-cutting strategy for World Council of Churches engagement with young adults
- engagement with constituencies outside the membership
- the focus on the Middle East
- churches in minority situations
- eco-justice
- the role of the World Council of Churches in interreligious dialogue.

Three additional matters were explicitly referred to the programme committee by the executive committee and commissions, namely:

- a progress report on the ETE transition process
- the relationship of ACT to the World Council of Churches
- strengthening the diaconal work of churches, particularly in Africa.

These ten items would therefore form the agenda of the programme committee for these sessions. Members of the central committee offered comments and reflections, and looked forward to hearing the results of the programme committee discernment.

15.2 Programme committee report – narrative

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decision session and invited Dr David Goodbourn to present the narrative report of the programme committee, as follows:

15.2.1 Role and work of the programme committee

The committee recalled the history of its discussions, and affirmed a self-understanding that its concern is with governance, not management. It wants to be assured that the programme work is well managed, but has neither the knowledge nor the capacity to engage in detailed management questions.

Its task is to hold the programmatic activities to account through appropriate reporting and to develop proposals for enriching the work, for determining priorities and for shaping broad strategic direction.

The committee noted the danger that each time it met it added recommendations to an already heavy workload on a diminishing staff. On this occasion it sought to discuss ways to enhance the programmes and give them direction rather than to add projects, though even this put additional pressure on staff.

The committee wished to affirm the continuing significance of the four historic streams while seeking ways to integrate them and their work more fully, both with each other and with the wider programme work. It noted the growing emphasis on theological and spiritual reflection, and acknowledged that the unique contribution of the WCC was often to be found in these areas. It was therefore uneasy about the handling of commission reports, to which it was unable to do justice. Another method needed to be found of managing them on behalf of central committee.

15.2.2 Reporting format

The committee affirmed the report of its core group on the effectiveness of the reporting template, and accepted its proposals for further development.

Consequently, it agreed that the “highlights” section be restructured, so that the following could be more clearly seen.

- What the impact of the programme has been, and how it has been measured, and to this end it asked the staff to initiate a process considering the most effective form of impact measurement, noting that long-term as well as short-term impact is important, and to report back to the core group, who would in turn report their recommendations to the programme committee.
- How far this was work that reflected the unique role of the WCC, rather than work it was simply desirable someone should do.
- How the churches were involved, including how many and in what regions.
- What work has ceased, and what work has been wholly or partially devolved to self-sustaining networks or organizations.

It also agreed that the “priorities” section be reshaped to allow priorities to be justified in other than financial terms.

15.2.3 General recommendations

The committee was concerned about the difficulties of making resources and events available in the languages of the people. Translation was increasingly confined to the official languages, and seminars to those who could speak in English. It was recognized that the WCC did not have the resources to correct this alone, so the committee expressed the hope that in partnership with regional and local churches and councils of churches, and making use of electronic publishing where paper publishing was ruled out by cost, more could be achieved.

The programme committee requested that a report on the impact of the DOV and what may be learnt from it and its methodologies for wider programme work, be brought to the programme committee at the next meeting in September 2012.

15.2.4 Governance

The committee discussed the implications of the governance report for programme management and strategy. It was concerned that, wherever monitoring of programme work eventually resided, the broad strategy should remain a responsibility of central committee. Opinion differed on how this should be done, whether through a programme committee or on the floor of central committee itself. A further recommendation was sent to the governance group.

15.2.5 Working style

The committee worked in sub-groups on the programme areas as suggested by the core group. Two additional groups were added, one to look at migration and one the proposed document on Christian witness in a multi-religious world. The central committee members were allocated evenly to these sub-groups. The advisers attended them according to their expertise.

Later reflection suggested that the random allocation of committee members to sub-groups had been problematic. If the method was to be used again, members would need advance notice so they could identify and study the relevant elements from the vast amount of documentation received. The core group was asked to think further about the method.

15.2.6 Programmatic areas/issues – reports from the sub-groups

The committee noted that, although it stands behind the recommendations from the sub-groups listed below, time to discuss them was limited. Elements of the reports other than the recommendations were not always fully discussed in committee, nor was the final version of this report.

The programme committee received proposals from the sub-groups and forwards them to the general secretary as follows:

a. The engagement of the churches in programme work

The WCC should act as a broker to bring together the experience and expertise of churches “on the ground” in the full range of ministries, issues and contexts and match them with the needs of other churches who would benefit from this.

WCC member churches should be able to extend this possibility of exchanging experiences and expertise to non-member churches with whom they are engaged on the local level in NCCs and regions.

b. The cross-cutting strategy for WCC engagement with young adults

The programme committee underlines the importance of developing a strategy for mainstreaming youth involvement in all WCC programmes and activities. A commitment to ecumenical formation needs always to be renewed as a priority in all areas of WCC life and programmes. It is also essential to make use of other ecumenical youth organizations and the youth involvement in the member churches.

c. Engagement with constituencies outside the membership

As a privileged instrument of the entire ecumenical movement the WCC needs to strengthen the instruments for dialogue with constituencies outside its membership. Appreciation was expressed for the initiative of the executive committee in appointing an ad hoc group to consider membership in the context of the growing desire of Pentecostal groupings to become involved. Although the programme committee acknowledges that membership issues are not part of its mandate, discussion highlighted the need to develop a broad and strategic policy on membership in WCC to be developed. This was considered important given the fact that in several respects and in different contexts cooperation between member churches and non-member churches increases the impact of the WCC programmatic work.

d. The focus on the Middle East

The work of the Ecumenical Accompaniment Programme in Palestine and Israel was commended. The diversity of participants in it needs to be broadened.

Staff, in conjunction with the appropriate churches, should study the possibility of using the same method in other conflicts, including the possibility of interreligious accompaniment programmes where conflicts have an interreligious nature.

Priority should be given to raising consciousness in member churches of the situation in the Middle East and of the Christian presence in the region, and this should inform the significance of developing the Christian-Jewish and the Christian-Muslim dialogue in the WCC.

e. Eco-justice

The programme committee reflected that even though many organizations other than WCC do work for eco-justice, the WCC should encourage its member churches to become more involved in the work for eco-justice. WCC, as a fellowship of churches, should continue this programme, with continuous theological reflection as the foundation of the action. Also ethical and spiritual aspects need to be an essential part of this reflection.

The role of the WCC is to convene the churches and other institutions in the world to enable a common voice in order to achieve greater cooperation and coherence with other ecumenical institutions. One of the ways to do this is to continue the mapping of the eco-justice actors as in the project on diakonia. Eco-justice is a cross cutting issue with implications in all WCC work, in particular interreligious dialogue, women and youth.

The position of women in the eco-justice work should be considered not only from the perspective of “victimhood” but from the perspective of being an agent of change.

The “living letters” programme in the area of climate change should be continued, since the encounter, report and voices of the living letters delegations are a key method of fostering mutual accountability among the churches and challenging them to respond.

f. Migration

The committee was asked, in response to the CCIA report, whether the work on migration should change its emphasis. The work in P204 should continue with its present focus on the ecclesial implications of migration. Changing the focus is not advisable so close to the next assembly.

The committee judged that greater collaboration was needed between P 204 and the CCIA working group on migration. The issues related to the rights and dignity of migrants and migrant workers needed to be made more visible in the existing programme, though without changing its basic focus.

The Assembly Planning Committee should consider the theme of migration as a cross-cutting issue in its work on programme content for the assembly.

g. Churches in minority situations

Every programme of the WCC should give substantial two-way reflection (both theological and programmatic) to the experience of minority churches and look at the questions:

- How does their experience affect the way the programme is envisioned?
- How is religious freedom achieved from the point of view of the minority?
- How does the programme look from their perspective?

The general secretary and staff should consider ways to bring out the voices of minority Christians and in particular the most silenced, especially women, who are often major victims in these situations, and raise them up to be heard.

The protection of Christians' minority religious rights is increasingly necessary, not only in reaction to crises, but proactively, e.g. the Christians of northern Sudan will soon be a potentially threatened minority. WCC programmes that deal with minority churches at risk must use the WCC's communications to make their plight better known, including the plight of non-member churches. The churches themselves must be urged to take up this issue and to look for viable, creative approaches.

Following the living letters visit to Nigeria and messages that had been sent to the Nigerian government by the WCC general secretary, the central committee members from the churches in Nigeria have brought up the urgent plea for concrete actions to respond to the recent crises in the northern region of Nigeria (Jos).

WCC programme staff should be alerted to the need to study in what ways the WCC can monitor the situation of Christians in Turkey, alongside that in the other nations bordering the Middle East, to which attention has already been given.

h. The role of the WCC in interreligious dialogue

The WCC has a special responsibility to support the involvement of the churches in interreligious dialogue and act as facilitator. The WCC has a special responsibility to analyze the role of power, wealth and survival in conflicts that may be labelled as religious. The WCC should continue to give special attention to interreligious dialogue among youth and women and to include their voices in wider discussions. While there is particular urgency for dialogue among Jews, Christians and Muslims, dialogue must not be limited to these but involve all the world religions.

i. Ecumenical Theological Education (ETE)

The programme committee received the ETE interim report with appreciation for the work done and affirmed the direction of the transition process as presented. The programme

committee recommended that the ETE accompaniment group specify a working agenda for ETE for the years 2012 and 2013 which focuses on a) a project-oriented collaboration among all programmes in WCC and b) close collaboration among projects in P2. The agenda should include suitable ways to spell out the educational dimension of current WCC programmes. The programme committee urged WCC and its member churches to explore a process by which a broader spectrum of churches and ecumenical partners will support the work of ETE in the years to come and recommends the continuation of the ETE programme work until the next WCC assembly in Busan and that this programme find its appropriate place in the forthcoming assembly.

j. The relationship between WCC and ACT Alliance

The programme committee discussed the document “Cooperation between WCC and ACT Alliance” and asked the general secretary to explore concrete forms of cooperation between the ACT Alliance and WCC on advocacy. The general secretary was also requested to explore concrete forms of cooperation in the area of supporting churches in building up their diaconal capacity. Continuous cooperation and consultative meetings between WCC and ACT Alliance should be organized regularly. ACT Alliance should be encouraged to organize their major meetings, such as their assembly, in conjunction with WCC meetings. On regional and national levels ACT Alliance should be encouraged to cooperate closely with REOs and NCCs. A close relationship between the two is considered crucial for the work of both organizations.

k. Strengthening the diaconal work of churches, particularly in Africa

The programme committee discussed diaconal work of the church and WCC, particularly in Africa. The committee noted that Africa is included in this diaconal work of the WCC but felt that more could be done in terms of capacity building.

l. Christian witness in a multi-religious world – recommendations for a code of conduct

The programme committee appreciated the work done through the joint process towards producing a shared code of conduct on Christian witness and encourages the general secretary to send the document to the WCC member churches and to share it more widely with other Christian groups.

m. Ecumenical Call to Just Peace

During the IEPC Plenary, the central committee was informed about the preparation process for the IEPC. Rev. Gary Harriot, general secretary of the Jamaica Council of Churches, gave assurances about the progress at the venue of the IEPC in Kingston, Jamaica. Rev. Dr Fernando Enns, moderator of the IEPC planning committee, noted that 1,000 participants were expected including representatives from WCC member churches, Christian world communions, ecumenical partners, specialized ministries and church related peace groups, representatives from the region, and members of WCC working groups. Assurance of youth participation was demonstrated through coordinated planning with Echos, an essay contest, a pre-event for youth participants, a stewards’ programme, workshops, a sunrise vigil on 22 May 2011 and a seminarians programme. The Spiritual Life Working Group has prepared daily prayers and Bible studies for small groups. A total

number of 140 workshops have been selected and a concept of seminars has been developed to discern around the daily themes of the IEPC:

- Peace in the Community – so that all may live free from fear
- Peace with the Earth – so that life is sustained
- Peace in the Marketplace – so that all may live with dignity
- Peace among the Peoples – so that human lives are protected

The work of the IEPC has two streams:

- i. inspiration and reflection: toward an Ecumenical Theology of Just Peace
- ii. lessons, networking, strategy: toward an Ecumenical Praxis of Just Peace

During the IEPC plenary the testimonies of H.E. Archbishop Avak Asadourian (Armenian Orthodox, Iraq), Bishop Sally Dyck (United Methodist Church, USA) and Rev. James Lagos Alexander (Africa Inland Church – Sudan) were highly appreciated, as were the discussions by the central committee members which followed.

In the plenary Rev. Dr Konrad Raiser, former WCC general secretary and moderator of the second drafting group for an “Ecumenical Declaration on Just Peace”, presented the “Ecumenical Call to Just Peace”, which reflected the results of a long and participatory process. This text, together with the broader background document “Just Peace Companion” would serve as basic documents during the IEPC. It was expected that the IEPC would supplement and strengthen this inventory of concrete ways for furthering peace.

Requests in different thematic areas were received in writing and discussed by the group in the following areas and some changes were presented in the document accordingly: to explicitly mention domestic violence, to include the rule of law, to speak more explicitly about the necessity to secure human rights, to include the issue of war-games, to review how the role of women in peace-making is described, to speak of structural violence, and to include the topic of arms proliferation and arms trade.

During the IEPC plenary the central committee was informed that the IEPC seeks three results:

- i. a co-owned agenda for Justice and Peace in the international ecumenical community
- ii. a strategic focus for WCC on 3-4 key areas of Just Peace – towards the 10th Assembly in 2013 and beyond
- iii. shared inspirations for beliefs and actions on peace.

The small group received a proposal from the Norwegian churches and church agencies, who shared their wish to look at the IEPC as a place for starting a visual campaign on small arms and light weapons, in accordance with and to support the deliberations in the UN on an Arms Trade Treaty.

In addition the group was informed of an initiative of the churches in Sweden, who, in preparation for the IEPC, recall the recommendation of the WCC Convocation on Justice, Peace and Integrity of Creation (Seoul 1990) for the WCC and its member churches to

develop and coordinate “justice and peace ministries including a global nonviolence service which can advance the struggle for human rights and liberation and serve in situations of conflict, crisis and violence.”

The programme committee recommended that these initiatives be given an appropriate space during the IEPC for wider networking and encourages these churches to take a proactive role in these ecumenical projects.

15.3 Programme committee report – action on recommendations

After discussion, and upon recommendation of the programme committee, the central committee approved by consensus:

- to request the general secretary, in conjunction with the appropriate churches, to study the possibility of using the same method of EAPPI in other conflicts, including the possibility of interreligious accompaniment programmes where conflicts have an interreligious nature;
- to request the general secretary to explore with the churches in Nigeria and the AACC, how WCC can respond to recent crises in the northern region of Nigeria (Jos) particularly, and other parts of Africa as well, and whether an accompaniment group would be the appropriate response, to take up negotiation with the different religious leaders in the country and the government in order to seek a lasting solution for peace in the region;
- to extend the mandate of the Ecumenical Theological Education (ETE) accompaniment group until the central committee meeting in 2012 and to request it to present its final report to that meeting, focusing on a coherent approach to ecumenical theological education in WCC, including the Ecumenical Institute of Bossey;
- to invite churches and ecumenical partners to support and strengthen the newly created regional mechanisms for the support of theological education (Theological Education Funds related to REOs in Latin America, Africa, Asia and the work of related Forums of Associations of Theological Schools) as well as itself to strengthen the collaboration with institutions for ecumenical theological education among Evangelical and Pentecostal churches;
- to receive the document “Cooperation between WCC and ACT Alliance” as a policy paper for the WCC on its relationship with ACT Alliance;
- to request the general secretary and staff to develop capacity building in the area of diakonia in Africa in close cooperation with ACT;
- to receive the “Ecumenical Call to Just Peace”, endorse it as an invitation, commend it to the churches for study, reflection, collaboration and common action, and follow up on the recommendations and conclusions of these discussions with member churches;
- in order to design a strategic process of carrying forward the fundamental development in a common understanding of just peace as policy in the work of the WCC, to ask the general secretary to set up a reference group, in consultation

with CCIA, composed of members of CCIA, central committee members and key persons who participated in the process leading to the IEPC, to meet no later than September 2011:

- i. to consider, collect and evaluate the results from the IEPC and the responses to the ECJP
- ii. to help build ecumenical consensus (reflection and action) on just peace for the assembly 2013, and
- iii. to report to the assembly planning committee;
- to give church-based initiatives to regulate small arms and strengthen capacities for peace-building and nonviolence an appropriate space during the IEPC for wider networking, and to encourage all member churches to take a proactive role in these ecumenical projects;
- to commend the ongoing conversation around the Porto Alegre statements “Called to be the One Church” and “The Nature and Mission of the Church”, and to recommend that the faith and order commission continue to encourage that conversation and to report back to the central committee in 2012 on the emerging ecclesial issues as well as the steps being taken by some member churches towards visible unity; and to present a revised text on ecclesiology to be forwarded to the assembly;
- to request the general secretary to initiate preparations for a unity statement for the forthcoming assembly and to report to central committee about progress made.

Rev. Heike Bosien wished the minutes to reflect appreciation for the concrete proposal that ACT Alliance would hold its assembly in conjunction with the 10th Assembly in Busan.

Rev. Alexander Vasyutin wished the minutes to stress the importance of the council's engagement with the Roman Catholic Church as the most significant non-member church.

Dr Audeh B. Quawas wished to note for the minutes that the determination of the programme committee not to change the focus of the programme on migration represented micromanagement, and urged that the staff and CCIA working group on migration be allowed to discern and adjust the focus of the programme.

15.4 Recommendations of the policy reference committee regarding programme

Rev. Dr Walter Altmann moderated a decision session. The policy reference committee brought two items in its narrative report which the central committee elevated to the level of programmatic recommendations. The central committee then approved by consensus:

- to request the general secretary to consider further WCC actions on just communities of women and men, and to report with recommendations to the next meeting of the executive committee; and
- to commend the two proposals regarding a new decade-long campaign for the WCC. One proposal addressed poverty (economic injustice and the millennium

development goals), and the other climate justice. The central committee expressed warm support for further consideration of these proposals and asked the general secretary to come with a recommendation to the central committee in 2012.

16 ASSEMBLY

16.1 Report of the assembly planning committee

Rev. Dr Walter Altmann moderated a hearing session and invited H.E. Metropolitan Prof. Dr Gennadios of Sassima, moderator of the assembly planning committee, to present the report of the committee. He began by acknowledging the members of the assembly planning committee and appreciating the commitment of all the members and staff to the work of planning the assembly.

He then noted that the important decisions required of this central committee at this time included: the assembly theme, the size of member church delegations, the invitations to ecumenical partners and the assembly budget. Rev. Prof. Dr Seong-Won Park spoke on behalf of Rev. Dr Kim Sam Hwan, moderator of the Korean assembly planning committee, about the preparations and expectations in the Korean context. Rev. Dr Prof. Kondothra M. George shared about the assembly from the Asian regional perspective.

Rev. Dr Paul Gardner introduced the theme proposals from the assembly planning committee and invited members of the central committee to engage in plenary reflection and discernment on the theme. Ms Hae-Sun Jung then introduced the concept of *Madang* as open space, and spoke to several other aspects of the assembly planning committee report, including preparatory and pre-assembly events, seat allocation, communication, finance, nominations and governance.

After extended discussion, the central committee received the report with appreciation and referred it to the various committees, as stated in the document, for further consideration.

16.2 Nominations committee recommendations related to the assembly

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a decision session. Rev. Aaro Rytkönen presented the recommendations of the nominations committee regarding the assembly.

Upon recommendation of the nominations committee, the central committee approved by consensus:

a. regarding general guidelines for seat allocation for the 10th Assembly:

- that the allocation of seats to member churches should reflect the current realities of the WCC membership (size, region, confession, membership in several countries, etc.);
- that in order to ensure an inclusive and balanced assembly the following goals for delegates should be established: women 50%; youth 25%; lay persons 50%; and Orthodox 25%;

- that the total number of delegates ($85\% + 15\%$) should not significantly exceed 760, with an additional 10% if budget permits in order to allow for broader participation of WCC member churches in the assembly;
- that a minimum of one delegate for each WCC member church is a constitutional provision, with the understanding that each church has met the minimum financial contribution as spelled out by the central committee (cf. 2003 central committee decision);
- that the model used for both the Harare and Porto Alegre assemblies for churches with significant membership in several countries should be used again (with suitable modifications);
- that all churches should seek, wherever possible, to make their delegation inclusive and balanced based upon the central committee recommendations;
- that these guidelines seek to ensure, as far as possible, an equitable balance between churches and confessional denominations and adequate representation of smaller churches and specific categories of delegates and participants (e.g., women, youth, lay persons, indigenous and disabled peoples; cf. WCC Rules IV.1.a.).

b. regarding a framework for seat allocation for the 10th Assembly:

- that there will be 85% of the seats distributed to delegates named by the member churches and 15% of the delegates named by the central committee from persons nominated by member churches at its meeting in September 2012 (as per WCC Rules);
- that there is a commitment that 25% of the seats will be attributed to Orthodox member churches;
- that confessional and regional balances should be derived from the naming of delegates by member churches – with the balance of lay persons, women, youth, disabled and indigenous people reached in negotiation with the member churches based upon their additional nomination of persons to be considered in the 15% category;
- that if the number is increased from 760 delegates by 10%, there should be an appropriate adjustment made to the chart of “delegates by class” used for Porto Alegre Assembly.

c. regarding actions to be taken at this time to implement the above guidelines and framework:

- to send letters of invitation in March 2011 to each WCC member church requesting:
 - i. confirmation of the number of members within the church
 - ii. nominations for delegates to the 10th Assembly based on the guidelines for seat allocation (85% of member church delegates) and

- iii. additional names of persons who may be nominated by the central committee to secure balances (15% of member church delegates);
- to request the member churches to respond by April 2012 to allow time to compile lists of delegates and identify imbalances prior to the September 2012 meeting of the central committee;
- as the 10th Assembly approaches, to review membership contributions to ensure that all member churches are eligible to send delegates to the assembly.

d. regarding delegated representatives and delegated observers:

- to note that the WCC Rules stipulate that recognized ecumenical partners [including regional ecumenical organizations (REOs), associate councils (NCCs), Christian world communions (CWC)s, international ecumenical organizations (IEOs) and specialized ministries] may be invited to send a “delegated representative” to the assembly (with voice, but not able to participate in decision-making); and that churches that are not members of the WCC [e.g., the Roman Catholic Church, Pentecostal churches and other Protestant, Anglican or Orthodox churches] may be invited to send “delegated observers” to the assembly (with voice, but not able to participate in decision-making, cf. WCC Rules IV.1.b; XIV.2; XV.2; XVI.2; and XVII.2.);
- to note that, for both delegated representatives and delegated observers, some of these persons may be invited to join assembly committees as advisors. Delegated representatives and delegated observers would continue to be invited to participate fully and significantly in the celebratory aspects of the assembly and its programme. In a multicultural, globalized world the WCC also foresees the need for an intensive dialogue with other living religions (invited to previous assemblies as “guests”);
- to consider the number of delegated representatives that ecumenical partners may be invited to nominate to the assembly, i.e. one or more, noting that the WCC Rules speak of “a delegated representative”, implying a single representative of each ecumenical partner (cf. WCC Rules XIV.2; XV.2; XVI.2; and XVII.2).

e. regarding ecumenical partners and non-member churches (with particular attention to the Roman Catholic Church and the Pentecostal churches):

- to invite them to reflect upon the changing understanding and vision of the WCC assembly as described in the assembly discernment report;
- to invite them to offer their advice to the governing bodies of the WCC as soon as possible on how they might best offer their gifts to the assembly as an expression of and contribution to the one ecumenical movement;
- to invite them to identify how they believe they might best be involved in the life and programme of the 10th Assembly;

f. regarding nominations and governance of the 10th Assembly:

- to request the executive committee to bring to the central committee in 2012 guidelines on governance and constitutional issues that will inform how

nominations and central committee elections, and possibly moderators' elections, are planned and subsequently presented;

- to request the WCC governing bodies to explore ways in which the actual rules governing the work of the assembly business committee should be reviewed and reconsidered; and

g. regarding a “continuation committee” of the assembly planning committee:

- to request the executive committee to bring recommendations regarding a “continuation committee” of the assembly planning committee to the meeting of the central committee in 2012 for consideration.

16.3 Policy reference committee recommendations related to the assembly

Rev. Dr Walter Altmann moderated a decision session. Rev. Dr Paul Gardner presented the narrative report of the policy reference committee regarding assembly matters, as follows:

The policy reference committee received the assembly planning committee report and discussed the assembly theme, the style and shape of the next assembly, worship life and the terms of reference for the assembly planning committee.

The committee appointed a sub-committee to listen carefully to the plenary and committee discussions on the assembly theme, keeping in mind the work of the APC on the theme (criteria, proposals and rationale) and taking into account the situations of Korea, Asia and the world.

The sub-committee strongly affirmed that the theme be a prayer and considered the need for translation. The group brought to the committee a recommendation to consider “God of Life, Lead us to Unity, Justice and Peace”, noting that it responds to the desire of many to hold the concerns for unity, justice and peace together in one theme.

The committee discussed the proposal at length, with some preferring the APC proposal, “God of Life, Lead us to Justice and Peace”. The committee expressed respect for both proposals, but due to the pressure of time was not able to reach a consensus. The committee decided, by consensus, to move to voting procedures. The committee voted to accept the theme “God of Life, Lead us to Unity, Justice and Peace” (15 votes in favour, 10 votes not in favour and 0 abstentions).

The committee also briefly discussed the proposed sub-themes including the possibility that they might also be formulated as prayers and that a fourth sub-theme might be considered that makes reference to the reality of interreligious community life.

The committee supports having an open and inviting “space” for ecumenical partners, including evangelicals, Pentecostals and grassroots partners and encourages the assembly planning committee to inform them at an early stage.

The committee affirms and encourages ensuring diversity at the assembly, including people with disabilities, Indigenous peoples, particularly from Asia, and Christians who are living in difficult situations. It also reminds the assembly planning committee

of the need for the visible leadership of women, especially Asian women, in the life of the assembly. The policy reference committee also expressed the desire for meaningful youth participation.

The committee considered having ecumenical partners' participation for business session and its effect and strongly reiterates the wisdom of keeping separate the business aspects and celebratory life of the assembly. The committee reiterated the hope that business, such as the election of the central committee, be prepared carefully and as far in advance as possible.

The committee affirms the assembly planning committee terms of reference and strongly encourages an APC "continuation committee", based on the rationale offered in the report of the APC.

Based upon the recommendations of the policy reference committee, and after extended discussion, the central committee approved by consensus:

- to receive the report of the assembly planning committee (APC) with great appreciation for the work of the committee; and for the way in which the APC has sought to follow the recommendations adopted by the central committee in 2009, as expressed in the final report of the policy reference committee;
- to offer thanks and encouragement to the churches in Korea, the National Council of Churches in Korea and to the Korean National Planning Committee for all they are doing to help prepare the 10th Assembly;
- to offer thanks and encouragement to churches in Asia for their input on the theme of the assembly and for the ways in which they are helping to shape the 10th Assembly;
- to establish the theme of the 10th Assembly as "God of Life, Lead us to Justice and Peace"; and affirm the sub-themes proposed by the assembly planning committee;
- to encourage the assembly planning committee, at its meeting in September 2011, to continue its work in developing the size, style and shape of the 10th Assembly, keeping in mind the work of the assembly discernment committee, the assembly recommendations from the 2009 report of the policy reference committee, and to listen carefully also for input from the host churches, the churches in the region and suggestions from ecumenical partners;
- to endorse the terms of reference for the assembly planning committee (APC);
- as was approved in reference to the nominations committee recommendation, to defer until September 2012 discussion of the suggestion that there be an APC "continuation committee" as a sub-committee to the assembly business committee, that would include the APC moderator, 2 APC vice-moderators, 1 member of the APC representing Christian world communions, 1 member of the APC representing specialized ministries and 2 members of the APC to represent necessary balances; staffed by the WCC and national assembly coordinators;

- to encourage the assembly worship planning committee to begin its work by taking into account the experience and “best practices” from the prayer life and Bible study of past assemblies, especially the 9th Assembly and also consider the importance of encouraging spiritual preparation, through prayer among the fellowship of member churches on the way to the 10th Assembly; and
- to request that the assembly planning committee give attention to the ecological impact of the 10th Assembly and report on this to the central committee in September 2012.

17 STAFFING

Rev. Dr Walter Altmann moderated a closed decision session and invited Rev. Dr Olav Fykse Tveit to present the staffing report.

17.1 Contract extension

Upon recommendation of the executive committee, the central committee approved by consensus:

- to extend the contract of Rev. Canon Dr John GIBAUT, Anglican Church of Canada, Director of Faith and Order, whose first contract of 4 years ends on 28 February 2012, to 28 February 2015.

17.2 New programme leadership

The executive committee received a report from the general secretary on his plan to recompose the staff executive group in order to maximize its efficiency and effectiveness and to strengthen the focus on management in the programme work. After thorough discussion, the executive committee endorsed the general secretary’s plan and approved bringing the necessary recommendations to the central committee for approval.

Under the new composition, there would be two programme leaders who would have the title “associate general secretary”. Their roles would include:

- i. setting strategic directions for programme content;
- ii. implementing planning, monitoring, evaluation and reporting processes;
- iii. strengthening relationships with key ecumenical funding partners and providing greater visibility to the programme work of the council; and
- iv. providing supervision of project team coordinators and ensuring effective staff management within teams.

It was noted that associate general secretaries would not have direct responsibility for the implementation of individual projects and/or activities, which was the case today for programme directors.

One of the associate general secretaries would carry the portfolio for the fields of unity and mission, encompassing P1 and P2. The other associate general secretary would carry the portfolio for the fields of public witness and diakonia, encompassing P3, P4 and P6.

The Ecumenical Institute, Bossey would continue to relate directly to the general secretariat as now, but also with strong links to the programme areas and to finance.

The role descriptions for the new associate general secretaries would be developed in order to allow focus on programme direction, implementation, evaluation, reporting and income development. The role descriptions of the current programme directors would be revised accordingly, so that they could focus primarily on leading the project work and project teams for which they will be responsible. They could retain their titles and salaries.

After extended discussion, the central committee approved by consensus:

- to approve two new associate general secretary positions;
- to open both positions for recruitment;
- to delegate to the executive committee the authority to appoint persons to the positions of associate general secretary at its meeting in September 2011.

The central committee expressed its support for the general secretary in his efforts to redress imbalances within the senior-level staff, and hoped that the new appointments would further this process.

17.3 Informational update on staffing

a. Appointments since the last central committee meeting

The following staff members were appointed by the executive committee:

Ms Natasha KLUKACH, Anglican Church of Canada, Programme Executive for North American Relations, started work on 1 January 2011.

The following staff, interns and consultants have been appointed under the authority of the general secretary since reporting to the last central committee meeting:

Rev. Dieter BRANDES, seconded by the Evangelical Lutheran Church of Württemberg assisted in the Healing of Memories work of the WCC, as Senior Advisor, from 1 January 2010 until 30 September 2010 (date of retirement of Mr Brandes). He has served mainly from Germany.

Ms Jasmine BOSTOCK, Episcopal Church USA, Youth Intern, International Ecumenical Peace Convocation, started work on 15 March 2010.

Ms Anastasia DRAGAN, Lutheran Church of Moldova, Youth Intern, Youth and Ecumenical Formation, started work on 15 March 2010.

Ms Ani GHAZARYAN, Armenian Apostolic Church, Youth Intern, Ecology and Social Justice, started work on 7 April 2010.

Ms Selaotswe LEREFOLO, Methodist Church in Southern Africa, Youth Intern, Mission and Evangelism, started work on 15 March 2010.

Ms Aneth LWAKATARE, Evangelical Lutheran Church in Tanzania, Youth Intern, Visitor's Programme, started work on 15 March 2010.

Rev. Sangyoun LEE, seconded by the Korean Methodist Church, Income Development Consultant, started work on 1 September 2009.

Mr Lambert Chitranjan Devadasen SOLOMON, Church of South India, Communication Officer for the Palestine Israel Ecumenical Forum, started work on 12 October 2009.

Rev. Daniel Dong Sung KIM, partially seconded by the Presbyterian Church of Korea, Consultant Asia Regional Relations, started work on 23 April 2010.

Prof. Dr Annemarie MAYER, Roman Catholic Consultant, started work on 1 January 2011.

The following administrative, specialized and house staff has been appointed under the authority of the general secretary:

Ms Ana Paola KAUFMANN, House Staff at the Ecumenical Institute Bossey, started work on 1 Feb 2010.

Mr Julien MABILLARD, Linux and Web Systems Specialist, indefinite contract as of 1 April 2010.

Ms Greta HOVDA, project assistant, indefinite contract as of 1 May 2010.

Ms Marcia BAUER-KAPANCI, Professor of English Language, Ecumenical Institute Bossey, from 14 June to 3 September 2010.

Ms Melissa KAMINKER, Advocacy Officer, Mother and child health project, from 10 September to 10 December 2010.

Mr Geronimo DESUMALA, Project Assistant, UN office in NY, from 1 October 2010 until 31 December 2011.

Mr Hans VON RÜTTE, Federation of Swiss Protestant Churches, Archivist at 40%, Library and Archive, from 1 November 2010 to 31 October 2011.

Ms Margareta GRAPE, Church of Sweden, Coordinator of the WCC liaison office to the United Nations in New York, started work on 1 January 2011.

Mr James M. WEST, Roman Catholic Church, Publisher, started work on 1 February 2011.

Ms Jenny OSKARSON, Field Officer for EAPPI, from 1 February 2011 to 31 January 2012.

Rev. Garland PIERCE, African Methodist Episcopal Church, Senior Assistant to the general secretary, will start work on 15 May 2011.

Ms Michèle CASSARD, Roman Catholic Church, Human Resources Manager, for 4 years from a date to be mutually agreed upon.

b. Contract extensions

The executive committee approved the following for contract extensions:

Ms Nan BRAUNSCHWEIGER, Church of Scotland, IEPC Coordinator, whose contract ended on 31 August 2010, extended to 31 August 2011.

Ms Maria Cazilda CHAVEZ QUISPE, Evangelical Methodist Church in Bolivia, Consultant for Indigenous Peoples' Programme, whose contract ended on 30 November 2010, extended to 30 November 2011.

Ms Maike GORSBOTH, Evangelische Kirche in Deutschland, Coordinator for Ecumenical Water Network, whose contract ended on 31 December 2010, extended by one year up to 31 December 2011.

Dr Amélé EKUE, North Elbian Evangelical Lutheran Church, Professor of Ecumenical Ethics at the Ecumenical Institute Bossey, whose contract ends on 31 July 2011, extended to 31 July 2014.

Dr Fulata MBANO-MOYO, Presbyterian Church of Africa, Programme Executive for women, whose contract ends on 31 August 2011, extended to 31 August 2014.

Mr Michel NSEIR, Greek Orthodox Patriarchate of Antioch and All the East, Programme Executive in Public Witness and Advocacy, whose contract ends on 31 August 2011, extended to 31 August 2014.

Mr Mark BEACH, Mennonite Church USA, Director for Communications, whose second contract ended on 30 September 2010, extended on an indefinite basis.

Mr Jonathan FRERICHS, Evangelical Lutheran Church in America, Programme Executive, whose second contract of three years ends on 30 September 2011, extended on an indefinite basis.

Rev. Dr Joo Seop KEUM, Presbyterian Church of Korea, Programme Executive on Mission and Evangelism, whose first contract of four years ends on 30 November 2011, extended to 30 November 2014.

Ms Christina PAPAZOGLOU, Ecumenical Patriarchate, Programme Executive for Human Rights, whose first contract of four years ends on 30 November 2011, extended to 30 November 2014.

Ms Athena PERALTA, has been invited to continue her services as Consultant on Poverty, Wealth and Ecology: Impact of Economic Globalization, until 31 December 2011. She is located in Manila, The Philippines.

Mr Hendrew LUSEY, Consultant for Ecumenical HIV/AIDS Initiative in Africa, has been invited to continue his services until 31 August 2012.

Dr Susan PURCEL, Consultant for Ecumenical HIV/AIDS Initiative in Africa, has been invited to continue her services until 30 September 2012.

Ms Pauline BAHUN-WILSON, Consultant for Ecumenical HIV/AIDS Initiative in Africa, has been invited to continue her services until 30 September 2012.

c. Vacancies

The following vacancies were open at the time of the central committee.

Programme Executive interreligious dialogue and cooperation (2 positions)

Staff writer for the Communications Department

Programme Director for Unity and Mission – this was subsequently changed following the discussion by the central committee (see 17.2) and two vacancies were opened: one for Associate General Secretary for Mission and Unity and one for Associate General Secretary for Public Witness and Diakonia.

d. Seconded staff for the year 2011

Name of Staff	Country / Nationality	Present Role/Title	Church / Organization	Duty Station	Appointed By
Rev. Dieter BRANDES	Germany	Assist in the Healing of Memories work of the WCC, as Senior Advisor	Evangelical Lutheran Church of Württemberg	Württemberg Germany	Church/ Organization
Ms Kelly BROWNLEE	USA	Development Officer-Foundations	ICCO	Geneva	WCC
Ms Margareta GRAPE	Sweden	WCC UNLO Representative	Church of Sweden	UN, USA	Church/ Organization
Rev. Dr Dagmar HELLER	Germany	Prof. Ecumenical Theology & PE in F&O	EKD	Geneva	Church/ Organization
Prof. Paul John ISAIAK	Namibia	Prof. Ecumenical Missiology	CWM, CEVAA, UEM	Ecum. Inst. Bossey	WCC
Mr Kjell JONASSON	Sweden	JIC Associate to the Executive Secretary	Church of Sweden	Jerusalem	Church/ Organization
Rev. Dr Gervasis KARUMATHY	India	Prof. Ecumenical Biblical Hermeneutics	Vatican/PCPCU	Ecum. Inst. Bossey	Church/ Organization
Rev. Daniel Dong Sung KIM	South Korea	Consultant Asia Regional Relations	Presbyterian Church of Korea	Geneva	WCC
Rev. Sangyoun LEE	South Korea	Income Development Consultant	The Korean Methodist Church	Geneva	Church/ Organization
Rev. Dr Odair MATEUS	Brazil	Prof. Ecumenical Theology & PE in F&O	Christian Church (Disciples)	Ecum. Inst. Bossey	WCC
Prof. Dr Annemarie MAYER	Germany	Roman Catholic consultant	Vatican/PCPCU	Geneva	Church/ Organization
Ms Katarina STEWART	Finland	EAPPI, EAs Support & Facilitator	EED	Jerusalem	Church/ Organization
Mr Chitranjan SOLOMON	India	Communication Officer, Palestine Israel Ecumenical Forum	ICCO	Geneva	Church/ Organization

18 INTERNATIONAL ECUMENICAL PEACE CONVOCATION

H.E. Metropolitan Prof. Dr Gennadios of Sassima moderated a hearing session in which the central committee was invited to consider the Ecumenical Call to Just Peace and the International Ecumenical Peace Convocation (IPEC).

Rev. Fernando Enns, moderator of IEPC planning committee, began by informing the central committee of the programme plans for the convocation, emphasizing the importance of youth participation, the centrality of spiritual life and the dual streams of reflexion and praxis.

Rev. Gary Harriott, general secretary of the Jamaica Council of Churches, gave a brief update on the preparations for the IEPC in the Jamaican context, emphasizing the enthusiasm of the Jamaican churches and government and the depth of their engagement with the themes of the convocation.

Dr Enns then drew attention to the document entitled “Ecumenical Call to Just Peace” and its longer companion dossier. Rev. Dr Konrad Raiser, chair of the second drafting group, presented the current text and introduced the committee to its central features. He reminded the committee that the mandate to develop a statement on peace arose in the Porto Alegre Assembly’s statement on “The Responsibility to Protect.” The process undertaken in the intervening years had led to this document, which issued a call for a new ecumenical consensus on justice and peace. As the document continued to be seasoned by the central committee and the IEPC, the intention was that it would find its final form at the Busan Assembly. The central committee was now asked to receive this document and to commend it to the churches for study, reflection and collaboration.

The central committee then heard reflections from three panellists on the relevance of the IEPC themes in their contexts. H.E. Archbishop Avak Asadourian, Council of Christian Church Leaders of Iraq, shared how the creation of the council in 2010 marked a significant milestone in the ecumenical peace witness of the Iraqi churches. Bishop Sally Dyck, United Methodist Church (USA), spoke of how the church has fostered respectful listening amidst the deeply-divided American context. Rev. James Lagos Alexander, Africa Inland Church – Sudan, who had lived his entire life in a country at war, reflected on the costly challenge of peacemaking among tribal, ethnic and linguistic divisions which are even manifest within the church.

The central committee then engaged in small group discussions and plenary reflections, underlining the importance of the IEPC and the Ecumenical Call to Just Peace, and expressing hopes for an ever-greater impact of the Christian peace witness in all its manifestations.

The central committee expressed its gratitude for the presentations and discussions, and referred the Ecumenical Call and the IEPC to the programme committee sub-committee on the IEPC for further consideration. The report and recommendations on the IEPC appear in the programme section of these minutes.

19 COMMUNICATIONS

19.1 Report of the Communications Advisory Group

Rev. Dr Walter Altmann moderated a decision session. Rev. Carmen Lansdowne presented the report and recommendations of the communications advisory group. She began with the following personal introductory comments:

“At the WCC 9th Assembly in Porto Alegre, Namsoon Kang challenged the anglocentrism of the WCC by asserting that participants who spoke English as their first language were the ‘first class’ passengers on the ecumenical airplane. Those who spoke another operating language fly coach, and those for whom an operating language is not their mother tongue, they are forced to fly cargo (if at all!). Those

words have haunted me. To stand in solidarity with all members of the central committee who have to speak in a second or third language, and to embody one of the strategic points of the Communications Strategy that seeks to achieve diversity in language, today I will deliver this report in my second language, French. As an indigenous Canadian woman I have to point out the irony in my ability to speak both official languages of colonization in Canada, but as a result of the intentional prohibition of indigenous languages in Canadian history I cannot speak the *Heiltsuk'wala*, the language of my people.”

Ms Lansdowne then presented the report of the advisory group as follows:

a. Improved access to historical documents of the council through digitized access in cooperation with member churches

During the discussion of the ways in which the current communication strategy is being implemented in the WCC, the issue was raised of the sometimes limited access to the historical documents of the WCC – especially those generated prior to the digital age. For example, the “Sheffield Report” on the community of women and men that the central committee has referred to in this meeting is very difficult to obtain now that it is out of print. Digitizing access to such documents and publications through the library and archives (which fall under communications) would make them more easily accessible to researchers who do not have access to copies in their own libraries. It was noted that many churches and/or seminaries may have some of the documents so communication with the churches and asking for support in getting volunteers to help digitize would be a way to deal with the volume of documents without having to allocate a large increase in funding.

b. Increasing the profile and impact of the WCC through communications

To raise the profile and impact of the World Council of Churches, communications have been streamlined so that WCC’s mission and core values are easily conveyed to member churches, partners and the world through the integration of web and press functions, a reinvigoration of the publishing projects, and making the fellowship visible through promotion and marketing, and language services. The biggest success has been in the area of publishing. With the co-publication of new books, the WCC is partnering with well-known publishing houses to make WCC titles available to a wider audience. The connections to other publishers also means that WCC has access to a wider range of ecumenical writers than previously – most importantly, this widened network means access to quality publications that were not originally written in English.

Perhaps most exciting and successful is the move to co-publish the *Ecumenical Review* and the *International Review of Mission* through Wiley-Blackwell. Through a negotiation with Wiley, the WCC was able to make those journals both widely accessible and profitable. Contrary to what was originally believed, the subscriptions to the two journals were mainly from large academic libraries. With the increase in quality and status to a peer-reviewed journal, these subscribers were willing to pay market rates. The WCC negotiated to provide no increase in subscription rates to subscribers in the global south who were originally paying for the journals and subsidies where needed. Even with the subsidization program, the journals went from losing more than 200,000 CHF to a net profit of just over 80,000 CHF in only one year through the co-publication venture.

Lastly, by expanding into the “print-on-demand” and eBook markets through retailers such as Amazon.com, the cost of printing and shipping books has been significantly reduced.

There is a commitment in the communications strategy to the WCC language policy; exploring the possibility of offering meetings and resources in a broader number of languages; and member church involvement all to make the language services of the WCC more functional and engaging. The promotion and marketing functions of the communications department consist of maintaining the WCC brand; visitors and local events, enhancing the Ecumenical Centre; and the WCC bookshop.

c. Strengthening the relationship with member church communications work

The communications department is committed to building strong networks of communication between member churches and the organization. The advisory group discussed the possibility of liaising with regional ecumenical organizations, existing regional communication networks and member churches to make sure that the stories of the people and the life of WCC member churches are widely available. The goal is to have a strong global network by the time of the assembly in 2013.

d. Communications training for WCC staff and governing bodies

The communications strategy includes staff training for resource development and branding, consistency in the style and content across programmes, learning to maintain web-based information on a consistent and regular basis and in a timely fashion, and developing strategic plans that include communication with member churches and the world.

e. Role of communication to increase WCC resources

The communications department has partnered with the Income Monitoring and Development team to ensure that the protocols and planning processes encouraged in other programmatic areas include provision for the materials and resources needed to develop existing relationships with member churches and funding partners, as well as to engage in new forms of increasing the council’s income. Most notably, the council is now equipped to launch a “friends of the WCC” programme whose primary audience will be the 3,000+ visitors who come to the ecumenical centre every year. Through the production of a simple information card, the IMD team can collect information on WCC friends including whether or not they are interested in supporting the council through financial contributions.

In addition, the two teams have collaborated on a new web-based individual giving campaign that is in the design stage of development, as well as preparing to have fundraising “kits” available for those who would like to volunteer to approach individuals or congregations. Because of the severe constraints on both budgets and human resources, some of these projects are slow to get off the ground, but they are important and exciting parts of the work of both communications and IMD. In addition, it is worth noting that the increase in communication efforts on the part of the IMD team resulted in an increase of contributing member churches in 2010 from 177 to 230 – an increase of almost 30%. In addition, the churches who have delegates to the central committee all fall into the category of paying churches, with only two exceptions. The partnership between

communications and IMD will be increasingly important as we near the assembly since both strategies will include pre-assembly, assembly and post-assembly components. The sooner the council can invest in the communications and fundraising projects in this area, the more fruitful it will be in terms of securing the financial wellbeing of the council.

f. Decreased funding to Ecumenical News International (ENI)

The advisory group heard from the director of communications that through a process of restructuring and negotiation with its partners, ENI is now entirely independent. The WCC was forced to reduce its contributions to ENI by a significant amount, but remains its biggest funding partner and still has a representative to the ENI Board. ENI continues to produce 2-3 stories daily, down slightly from their previous output of 4.

g. Communicating the WCC 10th Assembly before, during and after Busan

The advisory group reviewed the draft communication strategy that will form the basis for the 10th Assembly. The strategy is based on the Porto Alegre Assembly but has been updated in order to be consistent with the current overall communication strategy. The advisory group affirmed the overview presented by the director of communications, especially that the strategy included evaluation of print resources, employing local vendors for print-on-demand services to reduce shipping costs, and supporting the delegates and other participants in using WCC media to have a wide impact before, during and after the assembly. The advisory group noted that there are very advanced possibilities for the use of digital technologies in Korean infrastructure and affirmed planning an engaging yet globally accessible communications strategy for Busan.

h. Issues raised from plenary sessions

The WCC is encouraged, through the communications department, to find ways to engage the central committee and other meetings by increased use of audio and visual media. Even though not all presenters will be able to plan to use power point or such media, it was noted that regions could be highlighted by maps on the projecting screen as a way of locating a speaker's context and engaging the audience visually. This feedback was taken into consideration by the director of communication.

The communications advisory group will be forwarding a communication to the WCC officers stressing the need for an overall improvement in the communication between members of the governing bodies as well as encouraging them to have a strategy in place to improve central committee communication by the next meeting in September 2012.

19.2 Action in response to the report of the communications advisory group

Upon recommendation of the communications advisory group, the central committee approved by consensus:

- to improve access on the website to digitized forms of historical documents and publications and to include member churches in this process, this will be registered as a contribution to the WCC "in-kind".

20 CLOSING ACTIONS

20.1 Evaluation

Rev. Dr Walter Altmann moderated a hearing session and invited Rev. Dr Hielke Wolters to present preliminary results from the evaluations submitted thus far. He encouraged all central committee participants to submit evaluation forms.

20.2 Future meetings

Rev. Dr Olav Fykse Tveit informed the central committee that the next meeting would be held 29 August through 5 September 2012. He also noted that the executive committee would meet next on 13-16 September 2011 in Addis Ababa.

20.3 Appreciation

The moderator expressed a deep feeling of gratitude for this meeting. He then, on behalf of the officers, voiced thanks and appreciation to:

- members of the central committee for their active participation and commitment to the deliberations and actions of the meeting;
- all those who had attended the meeting in various capacities for their participation;
- all those who led in prayer over the week;
- the vice-moderators for moderating some of the decision sessions and the presidents and central committee members who moderated during the hearing sessions;
- the moderators, vice-moderators, rapporteurs and those who served on committees;
- the general secretary, Rev. Dr Olav Fykse Tveit, for his leadership and commitment to the ecumenical movement and the council;
- the advisor/consultant on consensus, Dr Jill Tabart, for her helpful counsel during this meeting where important decisions were taken smoothly thanks in large part to her wisdom and work with the officers;
- and finally to the staff and stewards.

The general secretary expressed his gratitude to the moderator and the vice-moderators for their leadership and to all those who had contributed to the success of this meeting of the central committee. He especially thanked:

- the minute taker, Eden Grace;
- the central committee members who accepted to be recorders for decision sessions: Rev. Judy Angleberger, Rev. Gregor Henderson, Rev. Will Ingram, Rev. Dr Sarah Rogers, Rev. Frank Schürer-Behrmann and Ms Outi Vasko;
- Dr Sarojini Nadar for her inspiring Bible studies;
- Rev. Terry MacArthur for his enthusiastic leadership in common prayer;

- the stewards – these young people who have served the churches and the ecumenical movement by their work here to ensure that the central committee meeting has gone smoothly;
- and the staff – remarking that, as staff numbers are reduced, practically every member of staff has participated in organizing this central committee meeting.

20.4 Closing

The moderator closed the meeting of the central committee with prayer.

21 APPENDIX I – PARTICIPANTS LIST

Officers

Rev. Dr Walter Altmann, Igreja Evangélica de Confissão Luterana no Brasil
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Bishop Peter Gáncs, Lutheran Church in Hungary
Rev. Dr Ying Gao, China Christian Council
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Ms Sarah Harte, Episcopal Church in the USA
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Rev. Gregor Henderson, Uniting Church in Australia
Mrs Anita Henslin, Evangelical Lutheran Church of Latvia
Rev. Dr Martin Hirzel, Schweizerischer Evangelischer Kirchenbund
Fr Heikki Huttunen, Orthodox Church of Finland
Rev. William Ingram, Presbyterian Church in Canada
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Ms Peggy Adeline Mekel, Christian Evangelical Church in Minahasa (GMIM)
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Ms Kristyna Mlynkova, Czechoslovak Hussite Church
Rev. Dr Elisée Musemakweli, Eglise presbytérienne au Rwanda
Jane Mutoro, Religious Society of Friends: Friends United Meeting
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Mr Itayi Ndudzo, Methodist Church in Zimbabwe
Rev. Dr Wakseyoum Idossa Negeri, Ethiopian Evangelical Church Mekane Yesus
Mrs Margarita Nelyubova, Russian Orthodox Church (Moscow Patriarchate)
H.E. Metropolitan Prof. Dr Nifon of Targoviste, Romanian Orthodox Church
Archbishop Bernard Ntahoturi, Eglise anglicane du Burundi
Ms Omowunmi Iyabode Oyekola, Church of the Lord (Aladura) Worldwide
Rev. Prof. Dr Seong-Won Park, Presbyterian Church of Korea
Dr Evelyn Parker, Christian Methodist Episcopal Church
Mr Carlos Peña, Evangelical Lutheran Church in America
Dr Mindawati Perangin-angin, Gereja Batak Karo Protestan (GBKP)
Rev. Hector Osvaldo Petrecca, Iglesia Cristiana Biblica
Bishop Simo Peura, Evangelical Lutheran Church of Finland
Bishop Dr Isaac Mar Philoxenos, Mar Thoma Syrian Church of Malabar
Rev. Dr Larry Pickens, United Methodist Church
Rev. Dr Tyrone S. Pitts, Progressive National Baptist Convention, Inc.
Ms Alison Jane Preston, Anglican Church of Australia
Rev. I. Made Priana, Gereja Kristen Protestan di Bali (GKPB)
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Dr Agedew Redie, Ethiopian Orthodox Tewahedo Church
Rev. Dr Sarah Rogers, Church in Wales
H.E. Metropolitan Mor Eustathius Matta Roham, Syrian Orthodox Patriarchate of Antioch and All the East
Dr Anthony Row, Methodist Church in Malaysia
Rev. Aaro Rytönen, Evangelical Lutheran Church of Finland
Bishop Taranath S. Sagar, Methodist Church in India
Rev. Lindsey Heather Sanderson, United Reformed Church
Bishop Martin Schindelhütte, Evangelische Kirche in Deutschland
Kirchenamt der EKD
Rev. Gretchen Schoon-Tanis, Reformed Church in America
Rev. Frank Schürer-Behrman, Evangelische Kirche in Deutschland Kirchenamt der EKD
Ms Iveta Starcova, Orthodox Church in the Czech Lands and Slovakia
Rev. Dr Michael Tita, Romanian Orthodox Church
H.E. Metropolitan Dr Vasilios of Constantia – Ammochostos, Church of Cyprus
Ms Outi Vasko, Orthodox Church of Finland
Archbishop Dr Joris Vercammen, Old-Catholic Church in the Netherlands

Rev. Hnoija Jean Wetewea, Eglise évangélique en Nouvelle-Calédonie et aux Iles Loyauté

Rev. Robina Winbush, Presbyterian Church (USA)

Rev. Motoe Yamada, United Methodist Church

Rev. Dr Andreas Yewangoe, Christian Church of Sumba (GKS)

Members – Substitutes

H.G. Bishop Georges T. Daniel, Coptic Orthodox Church, substitute for H.G. Bishop Youannes

Rt Rev. Dr Peter Forster, Church of England, substitute for Rt Rev. Thomas Butler
Bishop Nikolaos Hyka, Orthodox Autocephalous Church of Albania, substitute for Mr Jorgo Papadhopuli

Rev. John Jillions, Orthodox Church in America, substitute for V. Rev. Leonid Kishkovsky

Rev. Deacon Theodoros Meimaris, Ecumenical Patriarchate, substitute for Mrs Anna Teodoridis-Del Re

Bishop Sharon Rader, United Methodist Church, substitute for Ms Lois McCullough Dauway

Rev. Lala Rasendrahina, Eglise de Jésus-Christ à Madagascar, substitute for Mme Suzette Razanadrakoto

Rev. Javier Rojas Teran, Iglesia Evangélica Metodista en Bolivia, substitute for Bishop Carlos Poma Apaza

Archpriest Dmitry Sizonenko, Russian Orthodox Church (Moscow Patriarchate), substitute for Archpriest Vsevolod Chaplin

Rev. Alexander Vasyutin, Russian Orthodox Church (Moscow Patriarchate), substitute for Father Igor Vyzhanov

Archbishop Anders Wejryd, Church of Sweden, substitute for Ms Margareta Gape

Rev. Dr Robert K. Welsh, Christian Church (Disciples of Christ) in the United States of America, substitute for Rev. Dr Sharon Watkins

Bishop Dr John Franklin White, African Methodist Episcopal Church, substitute for Bishop McKinley Young

OKR Rev. Jens Nieper, Evangelical Church in Germany, substitute for Ms Christina Biere on 21-22 February

Members – Apologies

Mr Onesimus Asiimwe, Church of Uganda

Ms Terauango Beneteri, Kiribati Protestant Church

Rev. Geoffrey A. Black, United Church of Christ

Ms Nerrisa Celestine-James, Church in the Province of the West Indies

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Archpriest Vsevolod Chaplin, Russian Orthodox Church (Moscow Patriarchate)

Mrs Hera Rere Clarke, Anglican Church in Aotearoa, New Zealand and Polynesia

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Rev. Dr Safwat El-Baiady, Evangelical Presbyterian Church of Egypt, Synod of the Nile
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V. Rev. Leonid Kishkovsky, Orthodox Church in America
Ms Sanchita Kisku, United Evangelical Lutheran Churches in India
Mrs Prabhjot Primrose Masih, Church of North India
Ms Lois McCullough Dauway, United Methodist Church
Rev. Prof. Renta Nishihara, Anglican Church in Japan
Mr Jorgo Papadhopuli, Orthodox Autocephalous Church of Albania
His Holiness Abune Paulos, Ethiopian Orthodox Tewahedo Church
Prof. Dr Vladan Perisic, Serbian Orthodox Church
Bishop Sofie Petersen, Evangelical Lutheran Church in Denmark
Bishop Carlos Poma Apaza, Iglesia Evangélica Metodista en Bolivia
Rev. Glenna Spencer, Methodist Church in the Caribbean and the Americas
Rev. Canon John Alfred Steele, Anglican Church of Canada
V. Rev. Paweł Włodzimierz Stefanowski, Polish Autocephalous Orthodox Church
Mrs Anna Teodoridis-Del Re, Ecumenical Patriarchate
Mrs Helen Ubon Usung, Presbyterian Church of Nigeria
Ms Geraldine Varea, Methodist Church in Fiji and Rotuma
Father Igor Vyzhanov, Russian Orthodox Church (Moscow Patriarchate)
Rev. Dr Sharon Watkins, Christian Church (Disciples of Christ) in the United States of America
H.G. Bishop Youannes, Coptic Orthodox Church
Bishop McKinley Young, African Methodist Episcopal Church
H.G. Abune Zecharias, Ethiopian Orthodox Tewahedo Church
Rev. Simon Zeyi Ndingambote, Eglise de Jésus-Christ sur la Terre par son Envoyé spécial Simon Kimbangu

Moderators of Commissions and Advisory Bodies

Rev. Kjell Magne Bondevik, Church of Norway.
Bishop Dr Geevarghese Mor Coorilos, Malankara Orthodox Syrian Church
Rev. Jennifer S. Leath, African Methodist Episcopal Church
Prof. Isabel Apawo Phiri, Uniting Presbyterian Church in Southern Africa
Ms Arja Birgitta Rantakari, Evangelical Lutheran Church of Finland
Archbishop Michael Kehinde Stephen, Methodist Church Nigeria

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Ms Irene Banda Mutualima, ECLOF International

Rev. Dr Meehyun Chung, Mission 21
Ms Catharina Covolo, Ecumenical Youth Council in Europe – EYCE
Rev. Collin Isaiah Cowan, Council for World Mission
Mr Caesar D'Mello, Ecumenical Coalition on Tourism – ECOT
Rev. Johan Vilhelm Eltvik, World Alliance of YMCAs
Ms Nyaradzayi Gumbonzvanda, World Young Women's Christian Association
Ms Beris Gwynne, World Vision International
Mrs Catherine Gyarmathy-Amherd, International Committee of the Fellowship of the Least Coin (ICFLC)
Ms Christine Housel, World Student Christian Federation
Rev. Célestin Gbéliho Kiki, Community of Churches in Mission (CEEVA)
Mr Oliver Martin, Evangelischer Entwicklungsdienst
Mr John Nduna, ACT Alliance
Mr Peter Prove, Ecumenical Advocacy Alliance
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Mrs Ana Villanueva, World Young Women's Christian Association
Rev. Robert Wiebusch, United Bible Societies

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Dr George H. Freeman, United Methodist Council
Rev. Msgr Gosbert Byamungu, Pontifical Council for Promoting Christian Unity
Dr John Graz, General Conference of Seventh-day Adventists
Dr Kathryn L. Johnson, Lutheran World Federation
Rev. Martin Junge, Lutheran World Federation
Rev. Nicta Lubaale Makiika, Organisation of African Instituted Churches
Rev. Chandran Paul Martin, Lutheran World Federation
Dr Larry Miller, Mennonite World Conference
Lt. Colonel Richard Munn, Salvation Army
Rev. Dr Setri Nyomi, World Communion of Reformed Churches
Rev. Terrie Robinson, Anglican Communion
Janet Scott, Friends World Committee for Consultation
Rev. Prof. David Thompson, Disciples Ecumenical Consultative Council (Christian Churches)
Rev. Dr Douwe Visser, World Communion of Reformed Churches

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Very Rev. Prof. Dr Viorel Ionita, Conference of European Churches
Rev. Dr André Karamaga, All Africa Conference of Churches
Ms Seta Margossian-Hadeshian, Middle East Council of Churches
Dr Fe'iloakitau Kaho Tevi, Pacific Conference of Churches

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Rev. Luiz Alberto Barbosa, Conselho Nacional de Igrejas Cristãs do Brasil
Dr Björn Cedersjö, Christian Council of Sweden
Rev. Tara Curlewis, National Council of Churches in Australia
Rev. Bob Fyffe, Churches Together in Britain and Ireland
Rev. Gomar Gultom, Communion of Churches in Indonesia (PGI)
Rev. Gary Harriott, Jamaica Council of Churches
Rev. Fredy Henning, Council of Christian Churches in Germany
Rev. Po Kam-cheong, Hong Kong Christian Council
Rev. Young-Ju Kim, National Council of Churches in Korea
Rev. Dr Michael Kinnamon, National Council of Churches of Christ in the USA
Rev. Suzanne Mebre Matale, Council of Churches in Zambia
Rev. Kam Cheong Po, Hong Kong Christian Council
Rev. Ørnulf Steen, Christian Council of Norway

Advisors – Specialized Ministries

Mr Roel Aalbersberg, Interchurch Organization for Development Cooperation
Mr Christer Åkesson, International Mission and Diakonia – Church of Sweden
Rev. Christoph Anders, Evangelisches Missionswerk in Deutschland
Ms Els-Marie Carlbäcker, Mission Department – Mission Covenant Church of Sweden
Rev. John L. McCullough, Church World Service
Rev. Dr Fidon Mwombeki, United Evangelical Mission
Ms Susan M. Sanders, Wider Church Ministries – United Church of Christ

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Mr Jec Dan Borlado, ECHOS Commission
Mr Jac Franken, Protestant Church in the Netherlands
Rev. Dr David Gosling, Church of England
Rev. Dr Cristina Grenholm, Church of Sweden
Mr Albert Hengelaar, Christian Reformed Church in the Netherlands
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Rev. Dr Clifton Kirkpatrick, Presbyterian Church (USA)
Mr Nikos Kosmidis, ECHOS Commission
Prof. Dr Dimitra Koukoura, Global Christian Forum
Ms Natalie Maxson, United Church of Canada
Bishop Donald J. Mccoid, Evangelical Lutheran Church in America
Rev. Kristin Molander, Church of Sweden
Rev. Sayam Muangsak , Church of Christ in Thailand
OKR Rev. Jens Nieper, EKD-Evangelisch-Lutherische Landeskirche Hannovers

Mr Dirk Rademacher, Evangelical Church in Germany
Mrs Liz Rose, Protestant Methodist Church of Benin
Dr Marcelo Schneider, Igreja Evangélica de Confissão Luterana no Brasil
Rev. Dr Stephen J. Sidorak, Jr., United Methodist Church
Dr Jørgen Skov Sørensen, Evangelical Lutheran Church in Denmark
Rev. Prof. Dr Christoph Stückelberger, Schweizerischer Evangelischer Kirchenbund
Rev. Dr Solomon Sule-Saa, Presbyterian Church of Ghana
Dr Jill Tabart, Uniting Church in Australia
Mr Hubert van Beek, Global Christian Forum

Guests

H.H. Patriarch of the Ancient Church of the East in the World Mar Addai II, Assyrian Church of the East
Rev. Yousif Al-Saka, Presbyterian Church of Baghdad
Ms Roberta Bacic, IEPC Consultant
Fr Nadheer Dako Danha Dako, Chaldean Catholic Church in Iraq
H.E. Archbishop Severius Hawa, Syrian Orthodox Church in Iraq
Rev. Dr Samuel Kobia, Methodist Church in Kenya
Dr Sarojini Nadar, Bible Study Coordinator
Rev. Garland Pierce, African Methodist Episcopal Church
Rev. Dr Konrad Raiser, Evangelische Kirche in Deutschland Kirchenamt der EKD
H.E. Archbishop Jean Sleiman, Latin Church in Iraq
H.E. Archbishop Georgis Sliwa, Diocese of the Holy Apostolic Catholic Assyrian Church of the East
Ms Deborah Stockdale, IEPC Consultant
Mr Zeferino Teka, Bible Study Coordinator

22 APPENDIX II – COMMITTEES

Finance Committee

Dean Anders Gadegaard (moderator)
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Rev. Sofia Camnerin
Bishop Dr Ioannis of Thermopylae
Rev. Dr Sint Kimhachandra
Mrs Ming-Min (Nancy) Lin Cheng
Ms Omowunmi Iyabobe Oyekola
Mr Carlos Peña

Dr Agedew Redie
Bishop Taranath S. Sagar
Bishop Martin Schindelhütte
Ms Outi Vasko

Advisors/Observers
Mr Alan Bittner
Rev. Dr Cristina Grenholm
Rev. Prof. David Thompson

Fundraising Advisory Group

The group will focus on the WCC's fundraising strategy and bring its proposals for recommendation to the finance committee.

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Mrs Jeannette Akissi Aneyé
Rev. Frank Schürer-Behrman
Ms Kristyna Mlynkova

H.E. Archbishop Markarios of Kenya and
Irinoupolis
Rev. Dr Ofelia Ortega-Suárez
Rev. Hector Osvaldo Petrecca
Rev. Dr Larry Pickens

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Rev. Aaro Rytkönen (rapporteur)
Justice Sophia O.A. Adinyira
Mrs Paula Devejian
Rev. Fr George Dimas
Bishop Peter Gáncs
Archpriest Mikhail Gundyaev
Bishop Dr Martin Hermann Hein
Mrs Pati Kyafa

Mag. Emanuela Larentzakis
Mr Graham Gerald McGeoch
Ms Peggy Adeline Mekel
Rev. Dr Wakseyoum Idosa Negeri
Dr Audeh B. Quawas
Rev. Gretchen Schoon-Tanis
Rev. Dr Michael Tita
Rev. Dr Robert K. Welsh
H.G. Bishop Georges T. Daniel

Policy Reference Committee

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Rev. Motoe Yamada (rapporteur)
Rev. Kjetil Aano
Most Rev. Robert Aboagye-Mensah
Ms Terauango Beneteri
H.E. Metropolitan Bishoy of Damietta
Rev. Heike Bosien
Rev. Dr Paul Gardner
Archimandrite Prof. Dr Job Getcha
Ms Anne Glynn-Mackoul
Ms Sarah Harte
Rev. Dr Margaretha M. Hendriks-Ririmasse
Bishop Nikolaos Hyka
Rev. Micheline Kamba Kasongo
Rev. Canon Nangula E. Kathindi
Rev. Léonard Tegwendé Kinda
Rev. Deacon Theodoros Meimaris
Rev. António Pedro Malungo
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Bishop Sharon Rader
Rev. Javier Rojas Teran
Mr Anthony Row
H.E. Metropolitan Dr Vasilios of Constantia-Ammochostos
Bishop Dr John Franklin White
Rev. Robina Winbush

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Rev. Luiz Alberto Barbosa
Bishop Heinrich Bolleter
Rev. Fr Gosbert Byamungu
Dr Björn Cedersjö
Dr George H. Freeman
Rev. Bob Fyffe
Rev. Roger Gaikwad
Rev. Gomar Gultom
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Prof. Janet Scott
Rev. Ørnulf Steen
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Rev. Dr Douwe Visser

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H.E. Archbishop Aristarchos of Constantina
Rev. Dr Moiseraele Prince Dibeela
Rt Rev. Dr Peter Forster
Mrs Anita Henslin
H.G. Irinej of Australia and New Zealand

Rev. W.P. Ebenezer Joseph
Ms Carmencita Karagdag
Rev. Prof. Renta Nishihara
Rev. Dr Sarah Rogers
Rev. Lindsey Heather Sanderson
Archpriest Dmitry Sizonenko
Rev. Hnoija Jean Wete
Rev. Dr Andreas Yewangoe

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Mr Caesar D'Mello
Rev. Dr David Gosling
Ms Beris Gwynne
Dr John Graz

Rev. Dr Martin Junge

Lt. Colonel Richard Munn
OKR Rev. Jens Nieper
Ms Seta Margossian-Hadeshian
Ms Susan M. Sanders
Dr Jørgen Skov Sørensen

Programme Committee

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Fr Heikki Huttunen (rapporteur)
Rev. Jaoyuan Bao
Ms Christina Biere
Rev. Dr Martin Hirzel
Rev. John Jillions
Rev. Sanele Faasua Lavatai
Bishop Carlos Lopez-Lozano
Prof. Dr Georgios Martzelos
Bishop Dr Owdenburg Moses Mdegella
Mrs Marie-Christine Michau
Jane Mutoro
Dr Magali Nascimento Cunha
H.E. Metropolitan Prof. Dr Nifon of Targoviste
Rev. Prof. Dr Seong-Won Park
Dr Mindawati Perangin-angin
Bishop Simo Peura
Bishop Dr Isaac Mar Philoxenos
Rev. Lala Rasendrahlasina
H.E. Metropolitan Mor Eustathius Matta Roham
Ms Iveta Starcova
Rev. Alexander Vasyutin
Archbishop Dr Joris Vercammen
Archbishop Anders Wejryd

Advisors/Observers

Mr Roel Aalbersberg
Mr Christer Åkesson
Rev. Christoph Anders
Rev. Kjell Magne Bondevik
Ms Els-Marie Carlbäcker
Rev. Dr Meehyun Chung
Bishop Dr Geevarghese Mor Coorilos
Ms Catharina Covolo
Rev. Collin Isaiah Cowan
Dr Johan Vilhelm Eltvick
Ms Nyaradzayi Gumbonzvanda
Mrs Catherine Gyarmathy-Amherd
Rev. Gary Harriott
Rev. Fredy Henning
Ms Christine Housel
Rev. Célestin Gbéliho Kiki
Mr Oliver Märtin
Rev. Chandran Paul Martin
Rev. Suzanne Mebre Matale
Rev. John L. McCullough
Ms Irene Banda Mutualima
Rev. Dr Fidon Mwombeki
Mr John Nduna
Prof Isabel Apawo Phiri
Deaconess Terttu Kyllikki Pohjolainen
Mr Peter Prove
Ms Mary Siamanda Siameto
Rev. Dr Stephen J. Sidorak, Jr.
Rev. Prof. Dr Christoph Stückelberger
Rev. Jørgen Thomsen
Mr Robert W. F. van Drimmelen

Communications Advisory Group

The group will report directly back to the central committee.

Rev. Carmen Lansdowne (moderator)
Rev. Gregor Henderson (rapporteur)
Rev. Rothanglani R. Chhangte
Pastor Carlos Duarte Voelker
Ms Hae-Sun Jung
Ms Kathryn Lohre
Ms Marloes Keller

Rev. Dr Elisée Musemakweli
Mrs Margareta Nelyubova
Rev. Dr Tyronne Pitts
Rev. Dr Michael Tita

Advisors/Observers
Rev. Karin Achtelstetter

Ecumenical Call To Just Peace

The group will focus on the Ecumenical Call to Just Peace and any other matters relating to the IEPC and will bring its proposals for recommendation to the programme committee.

Bishop Sally Dyck (moderator)
Rev. Dr Fernando Enns (rapporteur)
Dr Nora Bayarkdarian-Kabakian
Rev. Dr Ying Gao
Rev. Dr Kondothra M. George
Mr Itayi Ndudzo
Archbishop Bernard Ntahoturi

Advisors/Observers
Mr Dirk Rademacher
Rev. Dr Konrad Raiser

Governance Review Continuation Group

The group will meet on Sunday, receive input from other committees as well as from individual members of the central committee and will prepare a report which will be presented to the plenary of the central committee for action.

Archbishop Dr Joris Vercammen (moderator)
Mrs Paula Devejian (rapporteur)
Justice Sophia O.A. Adinyira
Dr David Robin Goodbourn
Rev. Dr Ying Gao
Rev. Dr Margaretha M. Hendriks-Ririmasse

Ms Anne Glynn-Mackoul
Bishop Taranath S. Sagar
Rev. Dr Olav Fykse Tveit

Advisors/Observers
Mr Roel Aalbersberg
Rev. Dr Clifton Kirkpatrick
Mrs Arja Birgitta Rantakari

23 APPENDIX III – FINAL REPORT OF THE GOVERNANCE REVIEW CONTINUATION GROUP

1 Part I – Background

Introduction

- 1.1 The governance review continuation group, established by the executive committee in December 2009 on the instruction of the 2009 central committee, is pleased to make this substantial report to the central committee on proposals for governance of the World Council of Churches, as churches seek to live the fellowship and strengthen the ecumenical movement in the 21st century.
- 1.2 We, the members of the group, have deliberated at length and consulted widely to come to the proposals that will be found in this report. We believe these proposals are faithful to the remit given to the governance review continuation group by the central committee to propose structural models for the Council that are “profound, affordable and flexible” and that will enable the Council to live out the vision for its life described so well in the *Common Understanding and Vision*.
- 1.3 We bring three sets of proposals to the 2011 meeting of the central committee:
 - 1.3.1 Proposals for a basic approach for a three-tier structure with clear differentiation of roles between living the fellowship and running the organization and between governance and management.
 - 1.3.2 Proposals for “eleven pillars” on which a new governance structure needs to be built. These eleven pillars are the foundational policies concerning structure that will re-shape the work of the WCC. They will be the basis for changes in the constitution and the rules that will need to be developed and approved by the 2012 meeting of the central committee and by the assembly.
 - 1.3.3 Proposal to appoint a committee to translate the action on the eleven pillars into specific constitutional provisions and rules, to bring proposals related to committees and commissions and to consider how to implement the new structure.
- 1.4 In addition, we are forwarding the following proposals to other appropriate committees:
 - 1.4.1 Proposals responsive to our mandate forwarded to the personnel committee related to WCC staff and the general secretary. The personnel committee will consider these proposals and bring forward to the central committee actions they deem appropriate in these areas.
 - 1.4.2 Proposal forwarded to the finance committee concerning the authority to sign audited financial reports. The finance committee will consider this proposal and bring forward to the central committee actions they deem appropriate in this area.

The changing ecumenical landscape and the need for change

1.5 Our group may be entitled “governance review”, but our task has not been simply to tinker with structures. Nor has it been about managing decline. Rather, we have drawn upon the wisdom of the CUV, including as the CUV was elaborated in the Report of the Special Commission on Orthodox Participation in the WCC, and have suggested changes to the governance structures of the WCC that will better allow the churches to realise the fullness of the CUV, to work together to fulfil their common calling, engage with one another and live the fellowship. We also offer ways to shape the WCC’s life so it can respond to a changing ecumenical scene and can run itself in ways that are both frugal and leave as light as possible a footprint on the planet. These proposals will change governance, often in quite a radical way, but they always have to be judged by how far they free the WCC to be what it is intended to be: a fellowship of churches concerned to work towards visible unity and to foster and support the one ecumenical movement. The approach of the general secretary – in focusing on work where the WCC adds unique value, in seeking to fulfil clear goals and in careful husbanding of resources – has been fully consistent with our outlook.

1.6 Our report to this central committee needs to be seen in context. The group first reported to the 2009 central committee, where we focused on two sets of distinctions: those between living the fellowship and running the organisation, and those between governance and management. The broad thrust of our work was affirmed. Our group was augmented with fuller representation from the global South, and the insights these colleagues have brought have played a major role in shaping these proposals. Finally, we were asked to undertake a process of consultation with the churches and with others involved in the ecumenical movement, and we have done that.

1.7 That process of consultation continued until the end of 2010. The main method has been for the general secretary to engage with groups of church representatives at occasions where they were already drawn together, whether confessionally, regionally or in some other way. They have included

- The Christian Council of Asia assembly
- The Edinburgh Centennial
- The WARC-REC uniting council
- The Lutheran World Federation assembly
- The Ecumenical Officers meeting
- The Joint Consultative Committee with Christian world communions
- A meeting with Cardinal Kasper and Bishop Farrell in the offices of the Pontifical Council Promoting Christian Unity
- A meeting with the Ecumenical Patriarch
- A meeting with representatives of the Russian Orthodox Church
- The Permanent Committee on Consensus and Collaboration
- The U.S. Conference on the World Council of Churches/National Council of Churches in the USA
- The General Committee of the All Africa Conference of Churches

- Conference of Secretaries of Christian World Communions

1.8

These meetings have been supplemented by a questionnaire to which thirty eight responses have so far been received, representing a broad range of traditions and regions. The feedback has been an encouraging endorsement of the broad approach outlined at last year's central committee and has helped considerably with the detail. Among the messages coming through strongly have been: affirmation for a lighter, more flexible governance structure; a strong desire to see the work of the commissions – and particularly of faith and order – more central to the life of the fellowship and to the work of central committee; and a general affirmation of the group's analysis of the context and opportunities for the WCC to live out its calling to be a fellowship of churches and therefore a privileged instrument of the ecumenical movement. At the same time we heard reluctance to see a rotational approach applied to the successor body of the central committee and a concern not to lose the value of relationship and the full inclusion of diversity as we seek to build a more efficient and cost effective structure. Both the affirmations and concerns expressed through these consultations have played a major role in shaping the proposals that are being brought to the central committee.

2 Part II – Context

The ecumenical and global context

2.1

The world and the churches have changed significantly since the WCC was founded in August 1948; WCC governance structures have remained the same. Any changes to those structures need to respond to the changes in the ecumenical and global context.

2.2

Our own reflections and the feedback from the consultation process have led us to identify a number of positive changes:

- *the "CUV" process* seeking a Common Understanding and Vision of the WCC, its affirmation of the Council's key role in sustaining *fellowship* and
- the work of the *Special Commission on Orthodox Participation* in the WWC and the consequent shift to an ethos of *consensus*;
- *the growth of Christianity in the global south, the changing ecclesial landscape* and new ecumenical initiatives emerging in this context such as the Global Christian Forum;
- *new ways of expressing the strength and potential of the fellowship*, with the WCC building on initiatives by member churches and ecumenical partners and the many ways they cooperate;
- the increasing prominence being given to the WCC's *role in fostering coherence and strategic leadership* within the one ecumenical movement;

2.3

... a number of challenges that require us to think differently:

- evidence that Christian groupings that would once have stood aloof from the WCC *want to be in relationship with it*, and need structures that will make that possible;

- *the growing multiplicity of ecumenical actors* who, like the ACT Alliance, are now carrying out roles that used to be the responsibility of the WCC;
- *a changing paradigm in North-South relationships*, where power and influence are changing, and the lines between rich and poor begin to run within countries as much as between them;
- *rising economic power of “middle income” countries* like China, India and Brazil, suggesting a long-term realignment of where the world’s wealth will be located;
- *decline of the membership and financial strength of the churches in western Europe*, leading to a decline in WCC income and in the capacity of the Churches themselves;
- serious divisions between and within churches on moral and ethical issues, in particular on issues related to human sexuality and gender;
- the implications of a growing *religious pluralism* in all parts of the world;

2.4

... and a number of global issues to which we need to make serious response:

- the serious consequences of *climate change*: the carbon footprint of governance meetings, consultative and other encounters, as well as staff travel that should be considered in any evaluation of the WCC’s institutional culture;
- the *financial and economic crisis* that has affected millions of people around the globe and practically all member churches and partner ecumenical organizations as well as the WCC;
- the *changing global context* of a diverse and multi-polar world and the search for common values, which intensifies the perception of divisions among Christians and among people of various religions; and
- *development of modern communication technology*, permitting meeting of minds without meetings of bodies.

2.5

This is a long list. Its immediate impact on the WCC suggests the need for:

2.5.1

An emphasis on *both* deepening the fellowship of churches *and* facilitating and supporting other actors in the ecumenical movement that are no longer or have never been part of the WCC’s institutional structure;

2.5.2

A way of working that uses money wisely and expects a future in which funding core work of the WCC will be increasingly difficult;

2.5.3

A forum where genuine debate on theological, moral and ethical issues can take place in an attitude of openness and genuine encounter, where participants can speak honestly to one another and without pretence;

2.5.4

An organisation that is much less dependent on money from the global North than it once was, and where each church shoulders its responsibilities for what we agree we should do together;

2.5.5

A way of working that is kind to the environment, bringing people together physically only when it is really necessary and making maximum use of new technology; and

2.5.6 Sensitivity to the trends in some traditions that lead to a lack of trust in the ecumenical movement.

The role of the WCC

2.6 The deepened emphasis on the WCC as a *fellowship of churches* helps to clarify the common goals. The WCC is a council of churches, celebrating God's grace to the ecumenical movement, sharing the pursuit of visible unity, deepening the fellowship and enabling the churches to speak together. If at times some have seen it as an NGO primarily running programmatic activities, they mistook a way of working, appropriate for the time and circumstances, for its essence. At heart the WCC is an expression of the churches together, exercising a ministry of enablement and strategic leadership. In carrying out that ministry its instruments – staff and others – and its programmes work to support the whole ecumenical movement and do so, in pursuit of unity, in partnership with others. To fulfil this role, the WCC:

2.6.1 **convenes**, gathering those from the churches and elsewhere with a common task or potential, to enable them to connect, share and work together;

2.6.2 **initiates** work that is strategically important for the churches, working in collaboration with partners and churches;

2.6.3 provides the potential for a **common voice** of the churches worldwide;

2.6.4 ensures ecumenical **cooperation**, offering accompaniment to churches in a spirit of solidarity and mutual accountability; and

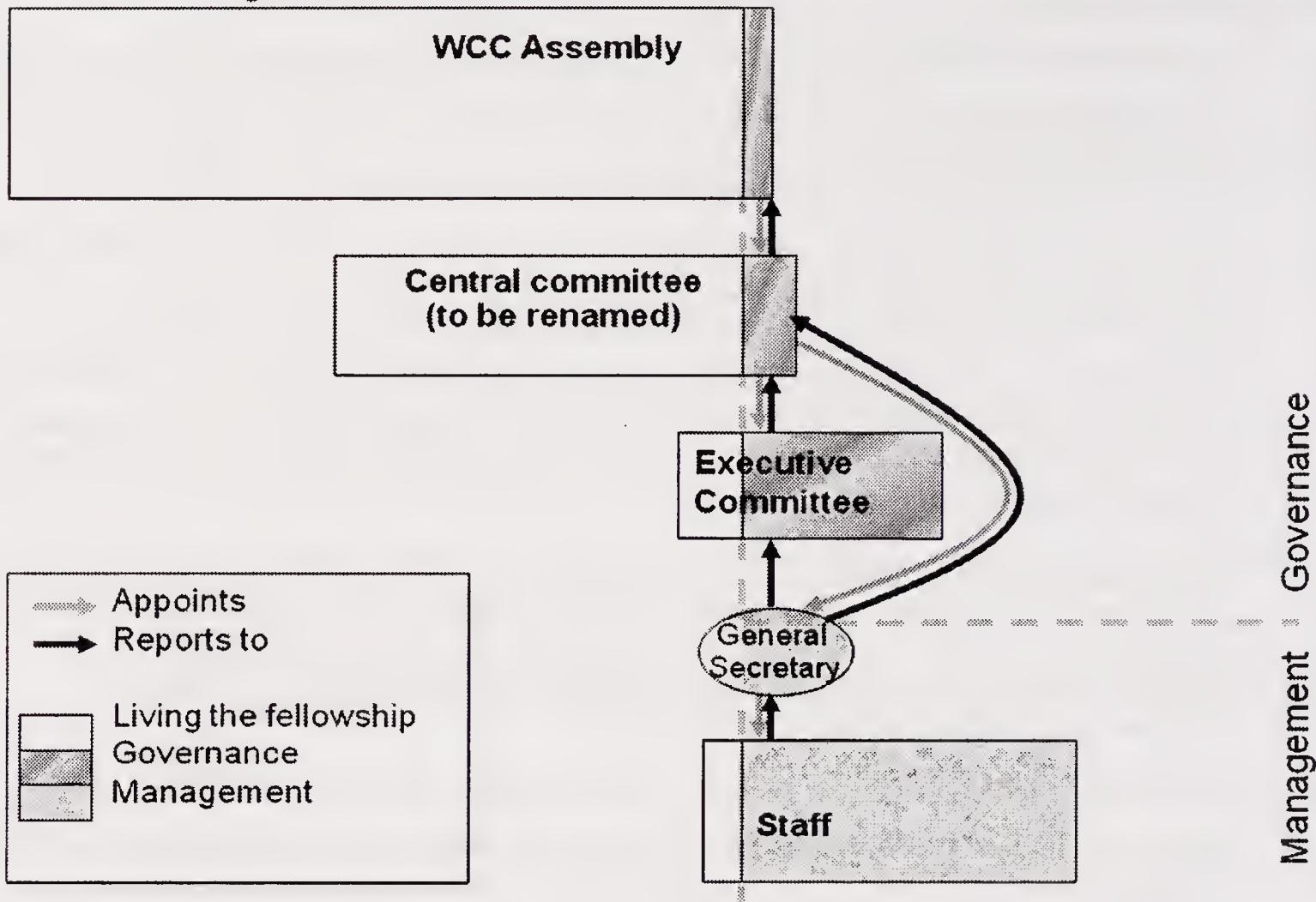
2.6.5 fosters greater **coherence** in the ecumenical movement.

2.7 In arguing for these roles, we wish also to affirm the four historic streams in the life of the WCC: faith and order; life and work; mission and evangelism; and education. We say more about this in section 3.3.1, but we feel it is a significant point, that has been widely welcomed in the consultation process.

2.8 The design we now offer is intended to enable the WCC to better fulfil these roles. It reflects the distinctions broadly endorsed at last central committee and builds on the diagram used there.

2.9 In this proposed new shape, the WCC remains a three-tier organisation, but with the role of the tiers redesigned. At the top is the assembly, with roles and powers largely similar to those it exercises today. Next comes the renamed WCC central committee. Although a continuation of the present central committee, it is different enough in role and function to require a new name and a new understanding. (We are suggesting the name “WCC Conference” as will be suggested in our further recommendations.) At the bottom comes the executive committee.

2.10 While making these proposals for change we want to hold firm to some well-established principles regarding balances. These include the balance between confessional families and between families of large and small churches. They also include the balance of representation from the different regions of the world. And they include ratios of male and female, lay and ordained, and the special



provision that is made to ensure young people, people with disabilities and indigenous people are properly represented. We did consider the extent to which these principles inhibit the participation of some church leaders in the life of the council, but concluded that there are other ways in which the WCC can, as one of its activities, convene meetings of church leaders without the need to sacrifice the principle of balance within its formal structures.

2.11 Similarly, we want to hold to the present practice that central committee is elected from among those who are members of assembly, since it is important that those who will share its life should have experienced and understood the process by which assembly has defined the broad directions the WCC should take.

Recommendation: That the central committee affirm the basic directions outlined above as the foundational building blocks for structural change, namely:

- finding a balance between “living the fellowship” and running the organisation;
- the basic three tier structure of the assembly, the renamed central committee and the executive committee;
- emphasising the place and role of the four historic streams of the ecumenical movement in the life of the council; and
- clarifying the distinction and relationship between management and governance.

3 Part III – Proposals

In this part of our report, we outline the concrete proposals we are making to implement the principles described in part 2. There are eleven recommendations, following on from the principles already enunciated. Under several, however, there might be more than one solution, so for these we are seeking the central committee's guidance to know which to choose. We have a preferred option, and indicate clearly what it is and why we prefer it, but we recognise that choosing another does not negate the major recommendation itself.

3.1 **Proposal 1:** The central committee (which we propose to rename) should understand itself primarily as an expression of the fellowship of churches within the context of the wider ecumenical movement. Its principal task is to seek to discern the will of God for the churches together and for God's world, and to enable the various actors within the ecumenical movement to respond effectively.

3.1.1 We see this change as a way of expressing the insights of the Common Understanding and Vision process discussed in part 2 of this report. "Living the fellowship" and "running the organisation" are both important, but the former takes precedence. Hence the main regular meeting within the WCC's life should put its main focus there.

3.1.2 In consequence, the principal concerns would be: the life of the churches; the life of God's world; and the churches' common call to discern the will of God. For that it would need theological and spiritual depth, coupled with penetrating analysis. Its concern for the institutional life of the WCC would be limited but crucial. Where the present central committee spends the great majority of its time and effort on the institutional life of the WCC, its successor would spend much less of its time that way.

3.2 **Proposal 2:** In order to fulfil its role within the wider ecumenical movement, it needs to be made clear that the renamed central committee is primarily representative of the churches, whilst also making space for representatives of non-member churches and other ecumenical bodies.

3.2.1 Within the understanding of the WCC with which we have worked, it is more important than ever that non-member churches and other ecumenical bodies should continue to be present, as has long been the case. These include the Roman Catholic Church, the non-member Pentecostal and evangelical churches, the confessional bodies, the national and regional ecumenical organisations, the specialised ministries and many others. Crucial among them is the ACT Alliance, itself a means by which much of the WCC's responsibility for diaconal work is carried out (and also the means by which the specialised ministries are represented).

3.2.2 We considered, but rejected, recommending giving these other ecumenical bodies a number of full places. In favour of that proposal was that it gave a message of inclusiveness; they weren't just guests at the feast but full participants. Against it was the danger that it confused the identity of the WCC as a council of *churches*, and that it would, in any case, make little real difference given the way that consensus decision-making operates, where only the very

final stage is reserved for members. Occasions for formal decision-making are likely to be few, given the nature of the proposed agenda.

3.2.3 The need to maintain the WCC as a fellowship of *churches* was strongly stressed in the feedback from the consultation process. Our proposal, then, is that certain representatives of the wider ecumenical movement be given a distinctive form of belonging as delegated representatives. Delegated representatives would be chosen, with an element of rotation, by their own constituencies: REOs, NCCs, world communions and other bodies. Others from these bodies would be welcome to attend as non-participating observers, able to speak only if specifically invited to do so by the moderator. The overall size of the body may change over time, but whatever its size it is our proposal that elected members should always out-number delegated representatives by at least two to one.

3.2.4 The intention is to make the representatives of the wider ecumenical movement feel welcome, and to minimise the amount of time spent in decision sessions when, except when given special permission to speak by the moderator, delegated representatives cannot participate. Nevertheless, certain key governance functions would be retained for elected members only:

- to elect the executive committee and hold it accountable;
- to elect the general secretary;
- to make and revise rules;
- to appoint commissions and advisory bodies, and adopt their by-laws; and
- to handle membership matters.

3.3 **Proposal 3:** The renamed central committee should restructure how it spends its time to give more space for such discernment, and in particular more space for the four historic strands from which it grew: faith and order, life and work, mission and evangelism, and education.

3.3.1 We wish to affirm the four historic streams in the life of the WCC: faith and order; life and work; mission and evangelism; and education. We asked ourselves whether, if the WCC was being formed today, rather than in the middle of the last century, these would still be the major emphases. We thought some would be expressed differently. Interfaith relations would now figure highly. The role of young people would now be stressed in ways it was not in 1948. Perhaps technology would also be given a strong place. But it seems to us these are new emphases within the historic streams, not alternatives to them. So in our thinking we wish to heighten the visibility of these streams, ensuring that each is lifted up in the way the WCC does its work. We expect them to take different directions from those followed in 1948. We expect other themes to stand alongside them, including many that have become crucial to the council's work. But we don't think they have been superseded.

3.3.2 The main roles of the renamed central committee, then, would be:

3.3.2.1 To identify and sustain, in harmony with the directions set by the assembly, the key priorities and emphases for the WCC to pursue;

3.3.2.2 To gather influences and perspectives from among the churches and from within the broader ecumenical movement, seeking to understand how the action of God in today’s world is being discerned and understood;

3.3.2.3 To focus regularly on each of the four major historic streams, as expressed by and as reflected in the life of the commissions and advisory groups – commissions would no longer report through a programme committee; instead they would shape major sections of the successor to the central committee’s life;

3.3.2.4 To deepen the members’ understanding of one another’s churches and traditions;

3.3.2.5 To engage together in responding to the urgent issues in today’s world, seeking to form and express a common mind;

3.3.2.6 To celebrate together the unity we have in Christ and to pray for deeper unity; and

3.3.2.7 To challenge one another in full and honest encounter, not flinching from the neuralgic points in the churches’ relationships with one another.

3.3.3 In our view, this range of activities makes far better use of the impressive diversity of talent gathered in an existing central committee. By bringing theologians and administrators, activists and spiritual thinkers together, it contributes to the coherence of the ecumenical movement, and enables each to make their own distinctive contribution but without operating in silos that prevent genuine encounter. It has the potential to be an immensely exciting, creative and fruitful event – one that will become unmissable – and should prove deeply satisfying.

3.4 **Proposal 4:** To give effect to a renewed awareness of itself as a forum for discernment, debate, challenge and prophecy, central committee should adopt a name for its successor less associated with governance and more with the taking of mutual counsel, such as the WCC Conference.

3.4.1 The term “central committee” emphasises governance. Governance is what committees do. It is also a title that in some cultures seems anachronistic and outdated. To reflect the change in emphasis described above, we feel a new title is needed.

3.4.2 Our first thought was perhaps to use the word “council”, since it is the body that should put the counsel into the council, but we recognise that term has ecclesiological resonances for some that would make it inappropriate. We considered the term “Conference”, since it will be a place where the churches confer. Used on its own, that term is too closely associated with one tradition – Methodism – where Conference is a governance body. We also know from the consultation that there are places where the term has been purloined by just one theological tradition. Our preferred solution is to use the word “conference” but to link it always with the WCC to make it “WCC Conference”. The word “conference” would be the title in English; care would need to be taken to find

the appropriate word in other languages. Central committee's guidance is sought on the title.

3.4.3 For purposes of illustration, draft rules for a "WCC Conference" embodying proposals 1-4 are attached at annex 2. Central committee is not being asked to discuss or approve these rules at this stage. If the proposal is passed, the draft rules will be forwarded to a group charged with constitutional and rules revision, so they can be developed in ways that reflect advice given by central committee. In a final proposed form they will then be brought to the next meeting of central committee.

3.5 **Proposal 5:** Apart from certain high level governance functions, responsibility for governing the organisational side of the WCC – its finance, resource, programme and personnel policies – should be with the executive committee. The executive committee and the general secretary would each remain accountable to the renamed central committee.

3.5.1 One element of our proposals that the consultation process has clearly affirmed is that the executive committee would become the body where most governance functions for the WCC as an institution are lodged. We stress "as an institution", because the crucial role of providing the forum where the churches together seek God's will, endeavour to reach a common voice and identify the priorities for their engagement in the ecumenical movement, sits with the renamed central committee. The life of the council rests with the renamed central committee; running the WCC organisation rests with the executive committee and the general secretary.

3.5.2 The executive committee would meet normally twice per year. The executive committee would be entrusted with broad governance authority and responsibility, including (but not limited to) resources, personnel policy and programme oversight, and authority to establish the limits and guidelines within which management and staff work.

3.5.3 The role currently played by the programme committee core group would transfer to the programme sub-committee of the executive committee. Finance and personnel sub-committees of the executive committee have already been established, as agreed at the previous central committee.

3.5.4 We propose that five of the seats on the executive committee be specifically reserved for people at the heart of each of the four historical streams: five, not four, because in the Life and Work strand both international affairs and the ACT Alliance would need to be represented.

3.5.5 For purposes of illustration, draft rules for an executive committee embodying these proposals are attached at Annex 3. Central committee is not being asked to discuss or approve these rules at this stage. If the proposal is passed, the draft rules will be forwarded to a group charged with constitutional and rules revision, so they can be developed in ways that reflect advice given by central committee. In a final proposed form they will then be brought to the next meeting of central committee.

3.6 **Proposal 6:** There should be a new pattern of meetings, where the assembly meets every eight years, the renamed central committee every two years and the executive committee twice per year.

3.6.1 Our proposal leaves with the assembly its power to shape the broad thrust of WCC work for the years that follow, and to elect the renamed central committee. The wider nature of the assembly has been explored by the assembly discernment committee, whose perspective is being implemented by the assembly planning group. We are, however, proposing a change in the frequency of assemblies from seven years to eight.

3.6.2 The renamed central committee would meet during the assembly at which it is elected and then in the following year. Thereafter it would meet for one week every two years. The reduction in size, length and frequency of meetings would save approximately 50% when compared with the present cost of central committee – which currently costs the council CHF 700,000 each time (not counting what it also costs the churches that pay the expenses of their own delegates, nor the demands on staff time).

3.6.3 The change to a meeting every two years for the renamed central committee was broadly supported in the consultation process. The WCC could not afford the cost of an annual meeting, while the present eighteen month interval is awkward to manage. The need to tread lightly on the earth suggests meetings should be no more frequent than necessary.

3.6.4 These changes would then produce a timetable as follows:

2013	Assembly. Renamed central committee also meets within the assembly.
2014	Renamed central committee
2016	Renamed central committee
2018	Renamed central committee
2020	Renamed central committee
2021	Assembly

Central committee's comments are sought on this proposed timetable.

3.7 **Proposal 7:** The renamed central committee and the new executive committee should both be smaller than at present. The renamed central committee should have 100 members plus 50 delegated observers. The new executive committee would have 20 members. Membership of the executive committee would include an element of rotation.

3.7.1 The argument for a smaller central committee has been largely accepted by those participating in the consultation process. The argument comprises elements of both financial and ecological responsibility, together with consideration of the most efficient size for carrying out the tasks to be done. As the report of the governance review group to the last central committee pointed out, judging the size of any body within a governance structure needs a balance of representivity and efficiency: the higher the level of governance, the more significant it is to be as representative as possible; the more detailed the level of governance, the more the efficiency of small numbers takes priority.

3.7.2 The renamed central committee would be the key regular gathering point for representatives of the churches and the wider ecumenical movement. Where the present central committee comprises roughly 150 members plus often an equal number of advisers, we propose a reduction in size. Our original preference is for a reduction to 100 members plus 50 delegated representatives, though as reported below the consultation process has tended to favour 120 members plus 50 delegated representatives. A smaller membership takes seriously the need to husband resources and tread lightly on the planet. Fewer than 100, however, would be too few adequately to represent the diversity of the churches or the other balances the WCC seeks to maintain. Replacing the open invitation to large numbers of advisers with a smaller representative group contributes to the same ends – and ensures that the weight in discussion always lies with the churches. Members of the renamed central committee would be elected by the assembly and delegated representatives would be nominated by their constituencies for election by the assembly.

3.7.3 Whereas the reduction in the frequency and length of meetings is, we would argue, entirely justified by the change in role, this reduction in numbers is more challenging. It does mean that we are likely to move from a situation where at present 122 of our member churches are represented in the present central committee to one where perhaps as few as 80 (if 100 members) or 97 (if 120 members) might be. Our first response was to suggest some form of WCC-organised rotation, but it was clear from the consultation process that this would not be acceptable to the membership. Our proposal then is that:

3.7.3.1 It should be clear that each representative will normally represent more than one church, and will have a responsibility to be a living link with more than one church;

3.7.3.2 WCC should encourage, but not organise, groupings of churches that might themselves agree on nominations. In some areas these might be geographical. Both the Nordic countries and Britain and Ireland already operate such arrangements. For others they might be confessional (as they already are for the Orthodox churches), perhaps mediated through a Christian world communion. For yet others they might be groups of churches with a common characteristic in their theology or approach to mission. It would be understood that the nominations committee would give significant weight to such nominations;

3.7.3.3 The assembly nominations committee should receive nominations well ahead of the assembly, allowing adequate time to negotiate an appropriate balance; and

3.7.3.4 When a member of renamed central committee resigns, dies or leaves for some other reason, the nominations committee should, after negotiation with the appropriate constituency, bring a nomination to replace him or her, rather than the specific church he or she represented having the right to fill the vacant place.

3.7.4 The consultation process has broadly affirmed a smaller successor to central committee, though different numbers have been proposed. Perhaps the most common has been around 120, which might mean 98 church representatives, 1 general secretary, 3 representatives of those smaller churches without the right to vote at assembly, 8 presidents and ten representatives of the historic streams. The illustrative draft rules for the renamed central committee at annex 2 provide for this figure of 120.

3.7.5 The reasoning behind a small governance body was set out in our report to the previous central committee, some sections of which are appended to this report. We propose an executive committee of twenty members, including the moderator and vice-moderators and five people representing the historic streams, one of whom would represent ACT.

3.7.6 Whilst we concluded that a rotational system was inappropriate for the renamed central committee, we are proposing a form of rotation for the executive committee. Rotation is common in governance bodies of this kind, and allows for both continuity and refreshment of the membership, whilst also facilitating broader participation. If the principle of rotation is agreed, however, there are a number of different ways it could be implemented.

3.7.7 Our preferred option is to adopt a policy as follows:

- The executive committee would be elected at assembly for four years, not eight.
- At the second full meeting of the central committee (i.e. three years after assembly) a new election for the whole executive committee, including moderator and vice-moderators, would take place. Those elected would take up office one year later.
- No one person would be eligible to serve on the executive committee for more than three four-year terms.
- In bringing forward nominations for each four-year period, the nominations committee would be asked to ensure that at least twenty five per cent of those nominated would be new to the executive committee.

3.8 **Proposal 8:** The presidents should be seen as senior ecumenical leaders serving the WCC and the ecumenical movement in their region and beyond, exercising a role within the WCC structures, through their moral authority, as wise counsellors.

3.8.1 There are three categories of people who hold constitutionally defined offices. All involve aspects of leadership and responsibility, but they relate to different roles within the conception of governance that underlies this report. The general secretary's leadership is through his role as chief executive, managing the staff and other elements of the central resource. The moderator's, assisted by the vice-moderators, is through attention to good governance. The presidents' is related to wise counsel.

3.8.2 We see the presidents as eminent ecumenists, chosen because of their standing in their region and their deep comprehension of the ecumenical movement within

and beyond it. As such, they are respected advocates for the WCC. Their position gives them a moral authority that enables them to hold a broad watching brief over the life of the WCC, exercised through their place in the renamed central committee, where they both challenge and encourage the council in keeping faithful to its calling. In that context, their significance might be affirmed by their presiding from time to time over hearing sessions.

3.9

Proposal 9: The moderator, assisted by the vice-moderator(s), should be understood as the chief governance officer of the WCC, responsible for ensuring that the machinery of governance works well and appropriately, and representing the governing bodies in his/her relationship with the general secretary. The general secretary should be seen as the chief executive officer, responsible for the effective management of the WCC's central resources.

3.9.1

Governance and management need to be kept distinct. Our proposals give management responsibility – responsibility for ensuring that staff faithfully carry out the policies of the WCC – to the general secretary and those to whom he delegates elements of that responsibility. We provided the table below in our previous report to illustrate the difference:

Governance	Management
Identity, vision and mission: identifying what the organisation is and is for	Turning the strategic plan into objectives and activities
Strategy: setting and reviewing the broad strategic goals	Providing leadership, creativity and drive to the life of the organisation
Accountability: holding staff accountable for what they do, ensuring accountability to the broader membership and ensuring the activities remain true to the defined self-understanding and ethos	Proposing, controlling and monitoring the budget
Resources: bringing together the human, physical and financial resources the organisation needs and ensuring they are properly deployed	Deploying the available resources efficiently and effectively
Compliance: ensuring that the organisation behaves properly, obeys the law and follows its own constitution and rules	Communication both within the organisation and outside it
Management of risk: assessing the risks (including financial risks) the organisation faces and ensuring there are strategies in place to handle them	Fulfilling accountability to the bodies responsible for governance

Appointment and management of the most senior staff	Appointing and managing the staff
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3.9.2 The report of the governance group to the executive committee in December 2009 made clear that the general secretary carries the principal responsibility for the management of the WCC as an organisation. Just as we want to devolve responsibilities from the present central committee to the executive committee, so we see the executive committee shedding management roles it and other committees currently play and passing these to the general secretary. We want to stress, however, that we see the general secretary as fulfilling three main roles of which this is only one. He or she is first of all a leader of the ecumenical movement, employed by the WCC to lead and facilitate the ecumenical movement as a whole. Secondly, the general secretary is a worker with the churches, moving among and between them, networking, embodying the support that each has for the other, helping them listen to one another and find their common voice. Management of the WCC organisation comes third, because it is largely delegatable: the responsibility and accountability remain the general secretary's but the roles can mostly be assigned to his or her deputies. It was for that reason that the earlier report called on the new general secretary to show how his management could be done in ways that did not impede the roles he alone could fill.

3.9.3 We recognise some anomalies in the present arrangements for the appointment and reappointment of general secretaries that our proposals would only intensify. At present, in order to meet the rules regarding reappointment, a new general secretary has to decide after only three years in office whether he is willing to accept reappointment. Our proposal would be that:

- a general secretary's term, whenever begun, should always encompass three meetings of the renamed central committee;
- a general secretary's term should always end at a meeting of the renamed central committee; and
- initiating the process by which a search committee is established could be undertaken by the executive committee, the renamed central committee being consulted electronically when no meeting is due, to avoid the need to wait for up to two years before action can begin.

3.10 **Proposal 10:** A new attitude should be taken to representivity. In an organisation where not every church can be represented in any one body, the key measure should be to ensure that all participate in at least one instrument of the council, whether commission, committee, working group or the renamed central committee. Where practicable, elements of rotation should permit greater participation over time.

3.10.1 Even at present not all churches can be represented in central committee. With a smaller body that will become more true. This issue as it affects the renamed central committee is discussed in section 3.7.2. If, instead of looking at representivity within any one body we look instead at participation in the overall

life of the WCC, the situation looks rather different. If the membership of commissions, central committee and consultative groups is added together, even allowing for some overlap, the total number of places is enough to ensure that every church will be represented at some point in the WCC's continuing life. We anticipate future nominations committees being charged to make sure this is so.

3.10.2 We see being a representative, whether in the renamed central committee or in another part of the WCC's life, as something that extends well beyond meetings. Use of new technology should enable networks of members to function, and we propose a "job description" for representatives making clear their representative function, both from and to the churches. Accountability is vital.

3.11 **Proposal 11:** The four historic streams should be given permanent representation within both the renamed central committee and the executive committee, through allocating two places in the renamed central committee and one place in the executive committee to each of the following:

- Faith and Order
- World Mission and Evangelism
- Education and Ecumenical Formation
- Life and Work: international affairs
- Life and Work: ACT Alliance

3.11.1 We have built in to both the renamed central committee and executive committee membership specific representation for the four historic streams within the WCC: ten places at the renamed central committee and five at the executive committee. Four of these places on the renamed central committee and two of those on the executive committee would be for the Life and Work strand, half of these being allocated to the ACT Alliance. The relevant bodies, in most cases commissions of the WCC, would nominate to the relevant nominations committee, which would in turn bring the names for election in the usual way.

3.11.2 We recognise the ACT Alliance as a special case. Its relationship with the WCC is not that of a commission, and it is not part of the institutional life of the council. It is, however, the means through which much of the WCC's diaconal responsibility is undertaken. It is important, through ACT, to keep the specialised ministries at the family table. We are encouraged that ties between ACT and the WCC are developing in a number of ways: WCC provides the chair for the governing body of ACT, the proposal has been made that the two assemblies will meet at the same time and place and the general secretary – as leader in the ecumenical movement – is a key link between the two. Whilst it has differing membership and a different decision-making style, it remains very much part of the WCC family.

4 Part IV – Next steps

4.1 The group that produced this report has done considerable work in preparing for the rule changes and constitutional amendments that would be needed to implement its proposals. Which versions of those rule changes will be needed, and what precisely they will need to say, depends both on the acceptance by

central committee of the recommendations in this report, and the views it expresses on the issues where the group has sought its guidance. We therefore felt it better not to present these rule changes and constitutional amendments at this point, but to do so at the next meeting of central committee. It is the assembly that will need to adopt or endorse the great majority of these changes, so the timing would be entirely appropriate. We have, however, for purposes of illustration given drafts of the proposed rules for the renamed central committee and for the executive committee. They can be found in annexes 2 and 3.

4.2 In order to prepare the final proposals for rule changes and constitutional amendments, a group will need to take up the work already done and reshape it in the light of the decisions of this central committee.

4.3 Our group has also done some financial analysis, exploring the costs and cost-savings that the new structure would affect. Comparative figures can be found in annex 4. These are being forwarded to the finance committee for its consideration.

4.4 We affirm the move in recent years away from commissions being seen as managing programme work and towards them being seen as themselves an important locale for “living the fellowship” and resourcing the churches. They also provide ecumenical space within which partnerships and alliances are formed, and the theological thinking undergirding our work is probed.

4.5 We envisage an extended role for commissions in resourcing the meeting of the renamed central committee and identifying for it key issues that need to be addressed. Given that there are four main streams and four meetings of the renamed central committee between each assembly, it is likely that each commission could play a major role in shaping one meeting of the renamed central committee between each assembly. Commissions should, in any case, be invited to report direct to the renamed central committee and not through the programme committee, as at present. Feedback from the consultation process has demonstrated very clearly that the present arrangement is not seen as effective.

4.6 We considered linking commissions and the renamed central committee in other ways – even the possibility of the latter being effectively the members of the commissions meeting together, nominated through a process that identified them both as suitable members of the renamed central committee and of one of the commissions. For the present, we simply note that there is further work to be done on the relationship.

Recommendation: A continuation group should be formed:

- to bring detailed rule changes implementing this report, as it may be revised by central committee, to the 2012 meeting of the committee; and
- to take forward the work on commissions and advisory groups; together with any other issues arising from the process of moving towards implementation of this report.

24 APPENDIX IV – PERMANENT COMMITTEE ON CONSENSUS AND COLLABORATION

The Permanent Committee on Consensus and Collaboration (the “Permanent Committee”), held its annual meeting in Moscow, Russia, hosted by the Russian Orthodox Church, 30 June – 2 July 2010. Arrangements for the meeting were kindly made by the Department for External Church Relations of the Moscow Patriarchate (DECR), under the leadership of H.E. Metropolitan Hilarion of Volokolamsk. The committee, comprised of fourteen members, continues the work of the Special Commission on Orthodox Participation in the WCC (the “Special Commission”).

Participants

The committee was co-moderated by H.E. Metropolitan Prof. Dr Gennadios of Sassima (Ecumenical Patriarchate) and the Most Rev. Bernard Ntahoturi (Province of the Anglican Church of Burundi), and attended by members: Dr Agnes Abuom (Anglican Church in Kenya), H.E. Metropolitan Bishoy of Damiette (Coptic Orthodox Church), Dr Magali Nascimento Cunha (Methodist Church in Brazil), Mrs Anne Glynn-Mackoul (Greek Orthodox Patriarchate of Antioch and all the East), H.G. Bishop Irinej of Australia and New Zealand (Serbian Orthodox Church), Bishop Dr Martin Hermann Hein (Evangelical Church in Germany), Dr Agedew Redie (Ethiopian Orthodox Tewahedo Church), Rev. Graham Gerald McGeoch (Church of Scotland), H.E. Metropolitan Dr Nifon of Targoviste (Romanian Orthodox Church) and General Minister and President Rev. Dr Sharon Watkins (Christian Church [Disciples of Christ]). Apologies were received from Bishop Samuel Robert Azariah (Church of Pakistan). The Very Rev. Archpriest Mikhail Gundyaev participated in the work of the committee as substitute for H.E. Metropolitan Hilarion of Volokolamsk (Russian Orthodox Church).

The committee welcomed the Rev. Dr Olav Fykse Tveit, general secretary of the WCC, for the opening sessions, and as guest for the session related to the work of the Commission on Faith and Order, Standing Commission member Rev. Dr Richard H. Lowery. The work of the committee was facilitated by WCC staff Mr Georges Lemopoulos, Rev. Dr Daniel Buda and by the Rev. Alexander Vasyutin, staff of the DECR of the Moscow Patriarchate. The Rev. Dr Dagmar Heller presented the work of the Commission on Faith and Order.

Setting

The Permanent Committee expressed its sincere appreciation and deep gratitude to H.H. Patriarch Kirill of Moscow and all Russia for his generous hospitality and for the opportunity to experience the ecclesial life of the Russian Orthodox Church. The work of the committee was enriched by the historical location for its fourth meeting (third full meeting), on the premises of the Danilov Monastery, founded in the 13th century. In 1983, the monastery became the first to be returned to the Church by the Soviet government. Following a major reconstruction project, the official residence of the Patriarch and the offices of the DECR were transferred here.

During the meeting, the committee had the opportunity to meet with the V. Rev. Hegoumen Philip Ryabykh, deputy chairman, and the staff of the DECR and representatives of other churches and Christian communities in Russia. The committee

appreciated the hospitality extended by the representative of the Greek Orthodox Patriarchate of Antioch and all the East to the Russian Orthodox Church, H.E. Archbishop Nifon of Philipopolis, attended Vespers at the St. Nicholas Church at the Tretyakov Gallery, and the Divine Liturgy at the Cathedral of Christ the Saviour. They also had the opportunity to tour several other historic and cultural sites in Moscow, learning firsthand the re-emergence of the Orthodox Church in Russia and the construction and reconstruction of so many churches, monasteries and church-related historical sites.

Opening Session

H.E. Metropolitan Hilarion extended the warm welcome and hospitality of the Russian Orthodox Church to the committee during its work in Russia. In his remarks, related to inter-Christian dialogue, the Metropolitan suggested a return to the legacy of the early Church, found in the Apostolic times and in the expression *lex orandi, lex credendi est* which defined the relationship between prayer and faith. He maintained that the current trend towards the liberalization of moral norms and standards has opened a wide gap between the Orthodox and their Protestant counterparts in the ecumenical movement, making it difficult to speak a common language or find a shared standpoint: Christian morality can only be based upon Holy Scripture and Church Tradition and cannot be subject to shifting cultural context.

The Rev. Dr Olav Fykse Tveit, who had met H.H. Patriarch Kirill of Moscow and all Russia during his official visit to the Russian Orthodox Church, joined the Permanent Committee and expressed his appreciation for having been able to witness in this place of many martyrs the rebirth of the Church.

Dr Fykse Tveit noted that the Porto Alegre document entitled *Called to be the One Church*, reminds member churches that their common journey towards unity is a calling, not a choice. It is a call from God to all of us, a call *to be one* in an active sense.

Called to be the One Church provides useful language of “mutual accountability” (Article II, paragraph 7) as an ecumenical principle. The member churches share the essential and fundamental meaningful gift: the Gospel as the message of the Incarnation, life, death and Resurrection of Jesus Christ. This does not belong only to any one church, nor only to Christians, but to the entire world. When the churches give account to one another, in love and truth, they are called to listen and to speak. The Permanent Committee should be a place where church representatives, called into a special relationship of mutual accountability, are able to speak frankly and openly of their deep concerns, sharing their hopes, joys and pains.

Agenda

Members of the committee shared developments from within their local contexts. The scheduled work of the Permanent Committee included matters referred for advice from the governance group and from the executive committee, membership matters and the 10th Assembly preparations, as well as issues arising from the Faith and Order Commission.

1. Governance

The Permanent Committee welcomed the invitation addressed to member churches and ecumenical partners to participate in the common reflection process on governance. In response to questions raised in the documents prepared by the working group on governance, the committee offers the following affirmations: (i) the 21st century context requires change in the governance structures of the WCC, though any major changes require careful thought; (ii) close examination of the CUV can helpfully guide discussion; and (iii) clearer distinctions among governance, management, leadership and living the fellowship (as proposed by the governance group) point in some helpful new directions.

The Permanent Committee:

- welcomes the increased attention to “Living the Fellowship” at the central committee meetings and the Assembly and *recommends* that this include deeper theological discussion at the centre of the life of the Council;
- affirms the direction of work addressing issues of efficiency in governing bodies, committees and commissions and *recommends* that the balance between efficiency and the need for appropriate representation be addressed directly with sensitivity and care; and
- notes that the same issues of efficient governance in tension with representation may be under discussion by other international institutions; the governance group should attempt to consult with such institutions regarding these particular issues.

2. Commission on Faith and Order

A progress report was presented on the work of the meeting of the Standing Commission on Faith and Order which was hosted by the Armenian Apostolic Church in Armenia in June 2010. It received the results from the Plenary Commission meeting (2009) and began to assemble the responses to the document *The Nature and Mission of the Church*, including a total of eighty-five responses, with twenty-five from churches, and the others from Theological faculties and seminaries, ecumenical partners and individuals.

The committee was informed that the Orthodox churches plan to convene a consultation to consider the document and to offer their response.

Two additional studies in progress, on moral discernment in the churches and on sources of authority in the Church (Tradition and traditions), have different status and time lines.

The committee noted with concern that it could become increasingly difficult to engage in in-depth theological dialogue. At the last Plenary Commission meeting of 2009 in Crete, Greece, a member of the Standing Commission feeling the need to express a serious objection on theological and Scriptural grounds to a study document reported on the meeting, was unable, for example, to reach the interest of the Commission.

The committee expressed its desire to be able to work more closely with the Faith and Order Commission through the next meetings of the committee, and expected close collaboration.

The Permanent Committee expects that this cooperation would specifically address:

- the responses being received from the churches to the two documents currently circulating *The Nature and Mission of the Church* and *Called to be the One Church*, particularly with regard to ecclesiological concerns expressed by the Special Commission;
- the study on *Moral Discernment in the Churches* and how the WCC accompanies the member churches in this process and chronicles the work taking place on these issues; and
- the “Common Prayer” at gatherings of the WCC, assessing the experience of the Council in implementing the recommendations of the Special Commission.

3. Membership

The committee was invited by the executive committee to provide advice and proposals on membership matters and report back, specifically reflecting upon several policy considerations: (i) Is it possible for the WCC to accept into membership a church which is not already a member of an REO? (ii) How should the WCC re-articulate its membership policy given the current ecclesial realities, e.g. the majority of applicant churches are Pentecostal? (iii) Considering that there are large historical and well-established churches that are not interested in WCC membership, should the WCC be more pro-active in trying to increase their interest in the WCC?

Churches around the world show interest in becoming members of the WCC, with the majority of membership applications coming from sub-Saharan Africa and Asia. The ecclesial landscape in these, but also in other regions has radically changed over the last years, with many new churches founded and also new churches resulting from splits in addition to missionary activity. Many of them are Pentecostal. At the same time historical and well-established churches are not members of the WCC. The trends raise question as to whether a process of fragmentation of Christianity is on the rise and whether the WCC would be contributing to this fragmentation by easing its membership policy.

Seven cases were presented to the committee for advice, including three requesting exemption from the size requirement.

The committee assessed the basis and criteria for membership in the WCC in light of the recommendations of the Special Commission, including the increase from minimum numbers of members from 25,000 to 50,000. The committee also was reminded that the definition of “church” as it relates to membership in the WCC includes groupings of churches. Following review and discussion of the specific character of the seven applicants, the committee reaffirmed the significance and relevance of the established criteria for membership, including the requirement that the applicant church give an account of the church’s ecclesiological self-understanding according to the theological criteria of WCC membership, the significance of adhering to the criteria of size with few exceptions based upon unique circumstances, and importance of demonstration of the church’s ecumenical commitment on a local and regional level.

Affirming the principle that the doors to WCC membership are open and member applications welcomed, the committee *recommends* that:

- the process of receiving new members move slowly and deliberately in considering applications for membership;
- the process continue to follow the theological and organizational criteria included in the rules; and
- the process include thorough consultation with the regions, neighbouring churches and WCC member churches from the same confessional background.

The committee noted the trend of increasing applications for membership into the WCC of Pentecostal, but also (neo) Evangelical and charismatic churches and recognized that the reception of these constituencies into the WCC fellowship will present certain challenges to the existing member churches on core issues of ecclesiology, faith, mission and evangelism.

The committee therefore *recommends* that:

- the Council engage in discernment about general policies related to these churches; and
- an *ad hoc* group, composed of members of the Permanent Committee and informed by the current consultations in the Joint Consultative Group between the WCC and Pentecostal Churches, be appointed to develop a policy for review and evaluation of applications from these constituencies.

This group should take into account ways of evaluating the origins and the continuity of leadership of the applicants. In addition, it should consider the implications for the Orthodox member churches if the membership increases in ways that will marginalize their presence and ability to contribute to the life and work of the WCC.

4. Assembly Matters

The Permanent Committee received with appreciation an update of the Assembly planning process. Consistent with the report of the Assembly Discernment Committee (ADC), the 10th Assembly in 2013 will be not only a WCC assembly, focused on strengthening the fellowship of churches and conducting the business of the WCC, but also will provide greater space for participation of the wider ecumenical movement.

The committee expressed its concern that the Assembly planning process should pay specific attention to the issues raised and addressed by the Special Commission, particularly in the light of the experience of the churches at previous assemblies of the WCC.

The committee *recommends* that:

- the Assembly Worship Committee include an ordained Orthodox as advisor familiar with the concerns of Faith and Order and the Special Commission with regard to liturgical matters;
- the Assembly planning process include careful review of Assembly documents before their publication (e.g. material prepared for prayer services, Bible studies, etc.);

- the Assembly Planning Committee follow the rich legacy of the WCC and progress made through the decades of work together in the Commission on Faith and Order, the Common Understanding and Vision of the WCC, and the Special Commission, by providing resources to secure presentations consistent with the ethos of trust and collaboration that has developed among the member churches, avoiding any form of “syncretism”;
- possible Assembly themes be drawn directly from Holy Scripture, reflecting the promises of God to his people, such as “*Oh Lord, how manifold are your works*” (Ps.104:24). This allows the Assembly documents, Bible studies etc., to offer a Scripturally based way forward in hope amid the difficulties confronting the world, the churches, the global economy and local context. In addition, development of the theme might take into account that the year 2013 marks the 1700th anniversary of the proclamation of the Edict of Milan marking the tolerance towards Christianity and the beginning of its religious freedom; and
- the next executive committee set the dates for the 10th WCC Assembly as its first priority, taking into consideration that other ecumenical organizations, including the Conference of European Churches and All Africa Conference of Churches, will be holding assemblies in 2013-14.

5. Consensus

A progress report on the implementation of consensus process and ethos in the WCC was received by the committee with appreciation.

The committee affirms that the consensus method as a hallmark of the ethos of the fellowship of churches is deepening. The Committee also observed increased skill in the 2009 central committee’s use of consensus procedures. The presence of the consensus facilitators, distribution of a reference booklet to all participants, and orientation sessions for moderators and rapporteurs, all have been particularly helpful.

Evaluations from the central committee showed that the process still needs to allow more time for the deep discussion that enables consensus emerge and to be reached. Consensus should be used in all meetings large and small, and continuing attention to training should be provided, helping moderators and rapporteurs to internalize both the spiritual dimension and the techniques of consensus building.

The Committee noted that consensus process requires adequate time and preparation for the procedure and agenda of meetings. What we prayerfully leave behind is as important as what we bring forward into the process of discernment. Preparing ourselves to listen and learn from each other in the Spirit is as important as reaching a particular decision.

The committee therefore *recommends*:

- continuing careful consensus preparations for all ecumenical meetings and gatherings;
- close collaboration among the Officers and facilitators in order to help moderators and rapporteurs and the meeting to internalize both the spiritual dimension and the techniques of consensus building;

- developing a process for renewed accession into consensus discernment at each meeting; and
- the process of consensus for selecting future Assembly venues should begin by determining a particular region that should host an assembly; consensus might begin in the region itself among the member churches in order to reach a common agreement on an Assembly venue.

Conclusion

The committee reaffirmed once more its commitment to the process of renewal and changes for the Council, its collaboration and the spirit of collegiality that marks its work and life together, as well as its readiness to continue to offer advice for matters on the current agenda of the WCC, particularly related to Assembly preparations.

The committee will next meet from 6 to 9 September, 2011 (arrival on the 5th and departure on the 10th) at a location to be determined at a later stage.

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